

The Baptist Record

“THY KINGDOM COME

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, August 24, 1944

NEW SERIES—VOLUME 46—NO. 34

Southern Authorities May Prosecute Leaders Of Snake Cults

Knoxville, Tenn.—(RNS)—Authorities of three southern states are considering prosecution of leaders of two fanatical mountain Holiness sects which have been attracting attention by orgies in which poisonous rattlesnakes and copperheads are passed from hand to hand.

The two sects which may feel the hand of the law, under seldom-invoked statutes forbidding public spectacles endangering human life, are the Signs Following and Holiness Faith Healers cults. Both groups stem from the Southern Holiness movement of the early 1900's.

Law enforcement officials in Virginia, Kentucky, and Tennessee began studying plans to stop snake ceremonies following recent death of two mountaineer cultists who succumbed after being bitten by the poisonous reptiles. The two sects have their principal followings in a small and almost inaccessible mountain area where the three states converge.

More than 3,000 members of the Holiness Faith Healers sect met on the banks of Powell river, near the

(Continued on Page Twelve)

“Girls Will Be Boys”

Roy L. Smith, a well-known preacher and religious writer, recently made the following comment on the foregoing subject:

“I have become firmly convinced that I belong to the superior sex. In fact there seems no doubt about it. The women themselves admit it by imitating us. But the strange thing is that women, instead of beginning on our virtues, have started out by imitating our vices.

“I have done a little fishing—just enough to know one kind of bait will catch one kind of fish, and another kind of bait will catch another kind of fish. As a general rule, one can tell from the kind of bait the girl is using what kind of poor fish she is angling for.

“The secret of a woman's power has always been in her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

“The Lord made the women beautiful and foolish—beautiful so the men would love them, and foolish so they could love the men.” The modern girl who thinks she can best gain her rights by stepping down from high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back, and, certainly, disappointment.

“The alarming thing about this gasoline, self-starting age is that so many young women are ashamed of their best. They would rather be called good sports than good women.

(Continued on Page Eight)

THE LITTLE BAPTIST

By J. M. Martin

(With special permission of the Sunday School Board at Nashville, we present this story by J. M. Martin, a popular narrative. Follow it weekly.—The Editor.)

(Fourth Installment)

CHAPTER VI

Mellie at Home—The Baptist Meeting

After being three years in school, Mellie's parents thought best to keep her at home awhile, that her mind might rest from incessant study. They wisely judged that relaxation was necessary to expand and strengthen her mind. The mind is like the bow, if never unstrung, it will lose its elasticity; and it is well that parents pay some attention to the physical, as well as the mental and moral development of their children.

Fortunately, Mrs. Brown did not entertain any of those “straight-laced” notions that would keep a child in seclusion and force it to grow up as a “hot-house plant,” deprived of the benefits of sun and air, but encouraged her children in out-door exercises. She trained them to habits of industry, and allowed them to run and romp upon the green grass, to ramble in the woods, along the

brooks and over the hills, thus cultivating their physical nature. If her children wished to strengthen their voices by singing or hallooing, she did not deem it any violation of propriety. For she would say, “to let children be children is the only way to make them grow up healthy and useful men and women.”

After so long confinement in the village school house, Mellie derived great pleasure from out-door exercises. She, too, took a deep interest in everything relative to the household. The affairs of the kitchen, the garden and the flowers, gave her much pleasant employment. She daily looked after the ducks and chickens, hunted the nests and nourished the young, thus making her time profitable as well as pleasant. She was ever kind to her little sister, who was now large enough to accompany her out to gather flowers, watch the birds, and engage in other amusements. When she became tired of play she would resort to her books, by which means she advanced some in her studies, besides reading many histories and other valuable books, from which she stored her mind with valuable knowledge. Her Bible, too, was not neglected; but from this she learned new truth day by day. Not

(Continued on Page Five)

BAPTIST PRINCIPLES IN THIS HOUR

W. R. White
Editorial Secretary
Sunday School Board

Some Aspects of the Future

No one knows just the nature of the future. However, judging from present trends and emphases, some things are fairly certain.

1. There will be explosive possibilities of a radical nature. Oppressed, enslaved, and outraged peoples will be seething with resentments. When liberation comes, a radical rebound will surge for expression. There will be many sharp tensions in every land. The tendency toward extremes and wild experimentation will be evident. Some daring and radical adventures will be made.

2. There will be a mighty gravitation toward centralization. This trend is very obvious in the democracies at this time. The desire for the efficiency that goes with power increases in spite of our fight against totalitarianism. The people are willing to pay a great price for economic and political security. Aversion to disintegration and chaos heads toward Fascism.

3. The new concepts of freedom will be featured by political leaders. A passing tribute to freedom of conscience, political freedom, and freedom of expression will be made; but freedom from fear and want will be the dominant emphasis. Within certain limitations this is legitimate, but

it can easily become self-centered and highly materialistic.

4. Some form of a managerial state seems to be very likely. To keep religion and culture free will be a gigantic task.

Different Views of Southern Baptists

So often Baptists have been considered radical and reactionary. By reactionary groups they have been considered radical, and by radical groups they have been considered reactionary. Southern Baptists have been termed too narrow and too liberal. By a so-called liberal group they have been described as too narrow; and by a more strict group they have been regarded as too liberal. As a matter of fact, we are conservative in the content of our faith, and very progressive in method and outlook. We have made some unique contributions to Christian concepts and to political ideals. We should be very jealous of those trends which head us away from our unique testimony.

Baptists and Their Principles

The distinctive principles of Baptists cannot be compromised without a distinct loss to Christianity itself. If our loss would be a real gain to the cause of Christ, I would say let us make the sacrifice. But, if we yield on those principles which have made us, we impoverish ourselves without enriching the kingdom of God. In order to perfect the propo-

(Continued on Page Eight)

Serving Chicken Dinners In Church Frowned on as Way To Build New World

Missionary of Puerto Rico, Where Year's Income Averages \$120, Warns War's End Must Not End Emergency Giving

By Jean Humphreys Harbison

The author is a missionary for the Board of National Missions, the Presbyterian Church, U. S. A. She has been stationed at Adjuntas, Puerto Rico. Her words have a meaning for all.—Ed.

If Christian young people mean business about building a new world, we must realize from the beginning that it will not be built on an eight-hour day with time and a half for overtime, neither will it be built by serving chicken dinners in the church basement. The Christian heart cannot rest while the Christian church, loaded with run-down-at-the-heel members, continues to pad the pews of indifference for buxom piety to lounge in.

A morally and spiritually latent Christianity is the worst enemy of the Christ, and Christians can do well to consider their own compromising back yards as they try to straighten out the world.

Must Not Hold Old Notions

If Christian young people really want a Christian world, they must let go of the wonderful notions we've had of how we'll just be the stable,

(Continued on Page Twelve)

I Carried The Bible In My Heart

Ethel G. Bell

Water swished back and forth over the floor of the raft. Dawn crept up from the rim of the ocean. Another day was beginning! Would help or rescue come today? My heart leaped at the thought! Or would it be just another day of hopeless longing, of straining the eye across the vast expanse of water, and of sweeping the sky in search of something—someone—that would come to end our long nightmare?

Now the children were stirring, and the men were waking with a yawn and a stretching of cramped, weary limbs. Soon we would be eating gratefully our meager morning rations; but I knew that first of all would come the call for prayer; for, days before, they had asked me to pray.

Our situation was desperate. Two weeks had passed since those terrifying moments when our torpedoed ship had sunk in one minute and a half, leaving us struggling in the water and being drawn down into its green depths. God had been very gracious to us at that time, and had spared us as a family—Mary, Robert, and me. But the days on the raft were proving so long, and the nights

(Continued on Page Twelve)

Sparks & Splinters

Twenty-seven priests of the Maryknoll Missioners are to leave shortly for Latin America where they have been appointed to posts in Mexico, Chili, Ecuador, and other countries. The new assignment brings to 35 the number of Maryknoll Fathers who have been transferred to Latin America since the first of the year. The Roman Catholics find no difficulties in their way in obtaining visas for missionaries for South America. This is not the experience of Protestant missionaries.—Watchman-Examiner.

The late Dr. William Lyon Phelps, eminent Baptist layman and world-renowned teacher in Yale, said in the Yale chapel once some pertinent things about church membership: "It ought to cost more to get into it, more to stay in, and there ought to be more difference between church members and others. Every member, for example, should give more to his church (where there are no dues), than he gives for membership in all his clubs put together. Moreover, the men and women who do the most for religion are not its advocates but its witnesses. Religion is best expressed in lives. The most fatal result from any line of action is no result. That is what is wrong with the church today."

"The Divine-Human Encounter," a Religious Book Club selection, by Dr. Emil Brunner and published by the Westminster Press, Witherspoon Building, Philadelphia, Pa., shows what havoc the Greek philosophical tradition, the abstract speculative approach, has wrought among Christianity and how this can be overcome when the nature of Christian truth is itself understood and accepted. The book gives important guidance in the living use of the Bible as the Word of God. Concerning the author Dr. Nels F. S. Ferre Abbot, professor of Christian theology, the Andover Newton Theological school says: "Among all living Protestant theologians, Emil Brunner combines most amplitude and versatility in his field, keenness of analysis and balance in conclusion, clarity of thought and power of presentation—and all these in the service of a vitally evangelical Christian perspective." Brunner was born and educated in Switzerland but has had wide experience as a lecturer at many of the leading seminaries and universities of America. The book sells for \$2.50 and may be ordered from the publisher or from the Baptist Book Store.

According to The Churchman, Christopher J. Heffernan, a justice of the appellate division of New York state and himself a Roman Catholic, has spoken some sane and timely words to the Roman Catholic laity of Albany. He emphasized the well-known fact that here in America the principles of religious liberty were incorporated in state and federal constitutions by men "the majority of whom were Protestants" and that these principles have been "vitalized because of the federal interpretations thereof by judges, the overwhelming number of whom were not of our faith." This is the kind of instruction needed by Roman Catholics from the leading men of their own church. It will make them more tolerant, for instance, of Protestant missions in South American countries.—Watchman-Examiner.

Dr. Elmer F. Haight has resigned as professor of Christian History and New Testament at the Baptist Bible Institute to become head of the department of Religion at Furman University, Greenville, S. C. Furman is the South Carolina Baptist College for men. Dr. Haight, who since 1926 has been professor of Christian History and New Testament at the Baptist Bible Institute in New Orleans, La., was graduated from Furman in 1923 with the bachelor of arts degree. At the Baptist Bible Institute he earned the master of theology degree in 1924 and the doctor of theology degree in 1926. He received the master of arts degree from Tulane University in 1929. Prior to entering Furman, he had studied for one year at the Southern Baptist Theological Seminary. Furman conferred the honorary degree of doctor of divinity upon him this year.

Terry's Creek, Pike county: Large crowds and a good spirit was manifested in the revival this summer. G. E. Wells is the pastor and the messages were brought by Charles L. McKay. Additions to the church numbered 19.

Rev. C. S. Moulder, student secretary at Mississippi Southern College, who was recently asked to go to another state as student secretary feels that he is needed at Mississippi Southern and will continue there.

Durham, N. C.—A poll just taken by the Durham Sun's "Inquiring Reporter" on the question, "What is your opinion of broadcasting religious services over the radio?" shows that the public is practically unanimous in favor of such broadcasts. Those expressing themselves all were agreed that broadcasting of Sunday religious services is of great help to shut-ins, and all said that they doubted if it tended to keep people from attending church.

We appreciate all the letters and cards commending us for our stand on the Black Market Law and we regret that it is impossible to reply to all of them, but please take this note as our "Thank you."

Suppose someone were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner. (Lovest thou me more than these? John 21:15.)—Copied from Prayer League Information.

Senator Bouchard of the Canadian parliament has been dismissed because he dared challenge the Catholic hierarchy in a speech to the Senate, so we infer from a story in The Gospel Witness of Toronto, July 6th issue. Yet we have many people in the U. S. who believe Catholics will not rob them of their freedom!—Western Recorder.

Church membership in the United States includes only 2/5 of the population. It is said that from this group come the following: 4/5 of the college students; 3/4 of all the homeowners; 9/10 of the gifts to charity and other forms of philanthropy; and almost 90 per cent of the outstanding leaders in public life. Who can say, then, that the churches are no longer a force in American life?—Ex.

London—(By cable to RNS)—An increasing number of British factories are appointing their own chaplain to minister to the needs of war workers.

Stockholm (By Wireless to RNS)—Loyal Norwegians in the coast town of Arendal are indignant over the installation in their parish church of a notorious Quisling "substitute" pastor named Haug. Haug, it is disclosed, was formerly a worker for the well-known Norwegian Santal Mission, which operates in India, but was ousted on charges of embezzling organization funds. The Quisling pastor shrugged off the icy reception given him on his arrival in Arendal, but was considerably irked when the keys of the church were withheld and he was forced to seek police aid to get possession of them.

Troy Prince, associate pastor of the First church, Brookhaven, has resigned effective August 31. His resignation was accepted with regret. He plans to enter Southern Baptist Theological Seminary, Louisville, in September.

Detroit, Mich.—(RNS)—Clergymen of all denominations are urged by the Detroit Council of Churches to participate in their own churches in a citywide program for the observance of the defeat of Germany. Details of the special services are being left largely to the individual churches.

Henderson, N. C.—(RNS)—Plans for a country-wide Victory Day prayer service on the day the Axis surrenders have been made here by the Retail Merchants Committee of the Chamber of Commerce. Ministers of all denominations are being asked to cooperate in the mass meeting.

From the Christian Index we learn that Dr. Fred Smith, pastor of First church, Lawrenceville, has been called to and accepted the pastorate of Bremen church, Bremen. (Editor's note: Mississippians will remember Dr. Smith as former pastor of the First Baptist Church, Greenville, Miss.)

Charleston, S. C.—(RNS)—The Charleston Retail Merchants Association has appointed a committee to confer with Mayor E. Edward Wehman, Jr., and the Charleston Ministerial Union to formulate plans for a restrained and disciplined celebration of the day that victory comes in Europe. It is planned to check any wild jubilation which would encourage a slowing up of war production and cause possible property damage and personal injury. It was decided to discourage mass gatherings also.

Sharp-faced woman (to political canvasser): You can't see Mr. White. Canvasser: But I want to find out what party he belongs to. Sharp-faced woman: I can tell you that! Take a good look at me! I'm the party he belongs to.

Society Hill church, Jeff Davis county: Mrs. M. Glenn Smith, principal writes, that their Bible school was very successful. Eight of the workers were present every day. Of the 38 pupils enrolled 35 received certificates.

Eupora: We now have \$19,000 in our treasury in the form of government bonds and cash. And as soon as conditions permit we hope to build a church costing not less than \$40,000. Our pastor, J. R. Reedy, is leading us in a magnificent way. We have not let our building fund interfere with contributions to budget or Cooperative Program.

From one of our chaplains who is stationed at one of Mississippi's army camps, we have received the following letter: "This is to express my appreciation for The Baptist Record which has been coming regularly to our office. In this office there are two or three of us who are Baptists and who want to keep up with what is going on in the denomination. Thank you for this weekly courtesy. I would take this privilege, too, to express my personal appreciation for the high tone of the paper, its excellent editorials, and its coverage of denominational news."—James E. Sharp, chaplain, USA.

Those interested in prophecy will enjoy reading The Great Parenthesis by Dr. H. A. Ironside, pastor, Moody Memorial Church, Chicago. It contains a series of sermons on the interval between the 69th and 70th weeks of Daniel's Prophecy. Some chapter topics are: The Acceptable Year of the Lord, Our Lord's Great Prophecy, The Mystery of the Olive Tree, The Revelation of One Body, The End of the Parenthesis. The price is \$1.25 and orders should be sent to the publisher, the Zondervan Publishing House, Grand Rapids, Michigan, or the Baptist Book Store.

Dr. R. Ames Montgomery is the author of Expository Preaching. The publisher is Fleming H. Revell Co., New York. This work, pleads for a return to expository preaching, in which the Bible message provides the content and values of sermons which modern preachers have neglected and about which the church and the world are ignorant. The author indicates the method of procedure necessary to do this and gives definite examples in illustration of expository preaching. What is needed is a renaissance of faith in the Christian Revelation. In order that this revelation may become a vital force in human experience the knowledge of Bible truth must be gained by the people. No agent is so strategically located for the accomplishment of the task as is the preacher. He must be made conscious of his opportunity and responsibility. The book sells for \$1.00 and may be ordered from the publisher or from the Baptist Book Store.

Soldier: When you told your father that I did not smoke, drink or gamble, what did he say? Sweet young thing: He said he did not want me to marry a perfect man, but you were such an accomplished liar he guessed you would do.

Mendenhall Baptist Church licensed Prof. Vernon May to preach the gospel, on Sunday, July 30. He is a graduate of Mississippi State College, holds a B.A. degree. He is planning to enter the Baptist Bible Institute, New Orleans, La., this fall for further training. Any church adjacent to B. B. I. would do well to consider him as pastor. He is a young man of splendid personality, unusual ability, and deserves consideration of our churches. I most highly recommend him.—Rev. Charles C. Jones, pastor, Mendenhall Baptist Church.

The Locke Station church has just completed a revival in which the pastor, Claud Howe, brought the messages. There were 18 additions to the church.—Mrs. Ocie Cordel, reporter.

A five-day V. B. S. at 38th Avenue church, Hattiesburg, had an average attendance of 73. The response of the workers and helpers was good. W. E. Stewart is the pastor.—Mrs. L. P. Smith, reporter.

NEWS and VIEWS

By D. A. McCALL, Executive Secretary-Treasurer,
Mississippi Baptist Convention Board, Box 530, Jackson, Mississippi

Evangelism — State, Home and Foreign Missions — Cooperative Program — Now Club (State Debts) — Stewardship — Baptist Record — Baptist Training Union — Sunday School — Woman's Missionary Union — Brotherhood — Baptist Student Union — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanages — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Baptist Foundation — Social Service — Woman's Missionary Union Training School — Ministerial Education — Bookkeeping.

I

The following question has come from several sources: "What if a pastor pays in, say \$50 in contributions to the Ministers Retirement Plan, and upon retirement receives only, say two checks totalling \$10, and then dies, what becomes of the remaining \$40 of his equity?" Answer: His estate receives the remaining \$40.

We have been saying all along in promoting the plan that a minister or his estate will get back what he has paid into the plan.

A card from Chaplain Nat Tracy tells us of a wonderful time in Palestine. Blessings upon him.

Miss Madison, State Mission Sunday school worker, reports good attendance at Yazoo Chapel in Vacation Bible school. Nineteen (19) were not Christians, and ten of these accepted Christ. This is New Testament work.

Good congregation at Liberty. One by letter, three for baptism. We certainly enjoyed fine fellowship with Pastor C. M. Day, his fine family and church family. Good leaders and a strong church.

The Moss Point people know how to come to church "rain or shine." Maybe they are used to water. Met some delightful souls. Pastor Brock and his family members would delight the heart of anybody. Two for baptism.

What a lovely house of worship they have at Wiggins! Brand new, and one of the most impressive we have seen. Packed house at dedication. Small wonder Pastor Lee and his people were so happy! They are a liberal people. Paid for house and had \$1500 balance. Page Mr. Ripley!

Large congregation at First church, Gulfport. They are pressing some local mission work. Glad to see Pastor Brookshire and hear reports of progress. Doxology!

II

One of our fine workers in the Service Men's project writes as follows:

"I have had a wonderful experience over the week-end: six soldiers have been won for Christ. Heretofore I thought I was too busy over the week-end to do personal work, but I won my first Saturday at noon, three Saturday night between 11:00 and 12:00 after the party, one at breakfast table Sunday morning, one on Sunday at noon at the Center; the earlier part of the week two others. These conversions were without the help of the machine. I think the Lord let this happen to me to show me that He was not depending on anything but human witness to do His work, and now on Monday morning I feel fine; saving souls agrees with me. I am extremely happy in the work. We had a good week-end. Dr. and Mrs. Rouse and their all-girl choir was with us Sunday afternoon and Dr. Rouse brought a short message to the group especially to the new converts.

"Again thanking your office for helping us buy the machine, and seeking an interest in your prayers."

Are you having a part in this state mission work?

III

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

"Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—II Chronicles 7:14, 15.

WHEN WILL WE LEARN?

"An English preacher, a few months ago, said of his people, 'We have been a pleasure loving people, dishonoring God's Day, picnicking and bathing, NOW, the sea shores are barred.

"We have preferred motor travel to church going, NOW, there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship, NOW, the church bells cannot ring except to warn of invasion.

"We have left the churches half empty, when they should have been filled with worshippers, NOW, they are in ruins.

"We would not listen to the way of peace, NOW, we are forced to listen to the way of war.

"The money we would not give to the Lord's work, NOW, is taken from us in taxes and higher prices. The food for which we forgot to say thanks, NOW, is unobtainable.

"The service we refused to give God, NOW, is conscripted for the country. The lives we refused to live under God's control, NOW, are under the nation's control.

"Nights we would not spend watching unto prayer, NOW, are spent in anxious air-raid precautions.

"The evils of modernism we would not fight, NOW, see what Germany, the seat of this teaching has produced."

"All this we have visualized from across the Atlantic in the short time of two years. All this and more awaits us, because the law of sowing and reaping is a fixed principle in this universe. 'For whatsoever a man soweth, that shall he also reap.' This same principle applies to a nation."—The Now Call, by Dr. L. G. Gates, Laurel, Mississippi.

Home Education

There was a time when the three R's, reading, 'riting, and 'rithmetic, constituted an education. But now the modern rules of three are:

Three things to govern—temper, tongue and conduct.

Three things to cultivate—courage, affection, gentleness.

Three things to command—thrift, industry, promptness.

Three things to despise—cruelty, arrogance, ingratitude.

Three things to wish for—health, friends, contentment.

Three things to live for—others, country, God.

Three things to give—alms to the needy, comfort to the sad, and appreciation to the worthy.—Southern Baptist Home Missions.

IV

Jesus, The Perfect Man

There is no other character in history like that of Jesus.

As a preacher, as a doer of things, and as a philosopher, no man ever had the sweep and the vision of Jesus.

A human analysis of the human actions of Jesus brings to view a rule of life that is amazing in its perfect detail.

The system of ethics Jesus taught during His earthly sojourn 2000 years ago was true then, has been true in every century since, and will be true forever.

Plato was a great thinker, and learned in his age, but his teachings did not stand the test of time. In big things and in little things time and human experience have shown that he erred.

Marcus Aurelius touched the reflective mind of the world, but he was as cold and austere as brown marble.

The doctrine of Confucius gave a great nation moral and mental dryrot.

The teachings of Buddha resulted in mental and moral chaos that makes India derelict.

Mohammed offered a system of ethics which was adopted by millions of people. Now their children live in deserts where once there were cities, along dry rivers where once there was moisture, and in the shadows of gray, barren hills where once there was greenness.

Thomas Aquinas was a profound philosopher, but parts of his system have been abandoned.

Francis of Assisi was Christlike in his saintliness, but in some things he was childish.

Thomas a' Kempis' Imitation of Christ is a thing of rare beauty and sympathy, but it is, as its name indicates, only an imitation.

Sir Thomas More's Utopia is yet a dream that cannot be realized.

Lord Bacon writing on chemistry and medicine under the glasses of the men working in a twentieth century laboratory is puerile.

The world's most learned doctors until 150 years ago gave dragon's blood and the ground dried tails of lizards and shells of eggs for certain ailments. The great surgeons 100 years ago bled a man if he were wounded.

Napoleon had the world for four years, and when he died the world was going on its way as if he had never lived.

Jesus taught little as to property because He knew there were things of more importance than property. He measured property and life, the body and soul, at their exact relative value. He taught much as to character, because character is of more importance than dollars.

Other men taught us to develop systems of government. Jesus taught so as to perfect the minds of men. Jesus looked to the soul, while other men dwelled on material things.

After the experience of 2000 years no man can find a flaw in the governmental system as outlined by Jesus.

Czar and Kaiser, President and Socialist give to its complete merit their admiration.

No man today, no matter whether he follows the doctrine of Mills, Marx or George as to property, can find a false principle in Jesus' theory of property.

In the duty of a man to his fellow no sociologist has ever approximated the perfection of the doctrine laid down by Jesus in His Sermon on the Mount.

Not all the investigation of chemists, not all the discoveries of explorers, not all the experience of rulers, not all the historical facts that go to make up the sum of human knowledge on this day in 1912 are in contradiction to one word uttered or one principle laid down by Jesus.

The human experiences of 2000 years show that Jesus never made a mistake. Jesus never uttered a doctrine that was true at time and then became obsolete.

Jesus spoke the truth; He lived the truth, and truth is eternal.

History has no record of any other man leading a perfect life or doing everything in logical order. Jesus is the only person whose every action and whose every utterance strike a true note in the heart and mind of every man born of woman. He never said a foolish thing, never did a foolish act and never dissembled.

No poet, no dreamer, no philosopher loved humanity with the love that Jesus bore toward all men.

Who, then, was Jesus?

He could not have been merely a man, for there never was a man who had two consecutive thoughts absolute in truthful perfection.

Jesus must have been what Christendom proclaims Him to be—a Divine Being—or He could not have been what He was. No mind but an Infinite Mind could have left behind those things which Jesus gave to the world as a heritage.—The Commercial Appeal.

"Strengthen Thy Brethren" by Dr.

Harold W. Ferrin, president of Providence Bible Institute (Rhode Island) is a devotional exposition of the First Epistle of Peter. It is described by the publisher as Points from Peter

for Power in Christian Living. Mature readers will find it very helpful. The price is \$1.25 and orders should be sent to the publisher, the Zondervan Publishing House, Grand Rapids, Michigan, or to the Baptist Book Store.

The Baptist Record

Published Every Thursday by the
Mississippi Baptist Convention Board
Baptist Building, Jackson, 105, Miss.
A. L. GOODRICH, Editor
Subscription: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson,
Miss., under the Act of October 3, 1911.
Obituaries and Obituary Resolutions—
The first 200 words free; all other words
one cent each.

Advertisements—Rates upon request.
Announcements of open dates by evangelists and singers, and others \$1.00 per insertion.

Advertising Representatives—Jacobs
List, Inc., Clinton, S. C.
Member

Southern Baptist Press Association
The Associated Church Press
The Mississippi Press Association
We do not use unsigned communications.

The Editor of The Baptist Record does
not necessarily endorse an article to
which the signature of the contributor
is attached.

A WORTHY AND CHALLENGING GOAL FOR MISSISSIPPI BAPTISTS

Every Mississippi Baptist
church contributing through:

1. The Cooperative Program.
2. The Now Club.
3. A summer assembly.
4. A State Brotherhood secretary.
5. A full-time worker with the Negroes.
6. A worker at Whitfield.
7. Two rural evangelists instead of one.
8. A full-time Indian worker.
9. A Baptist Building in Jackson.
10. At least ten enlistment pastors.
11. Enlarged soldier work.
12. Chinese worker.
13. Associational missionaries.
14. Mississippi Baptists out of debt.
15. A Sunday school, a Training Union, a Missionary Union and a Brotherhood in every church.
16. The Baptist Record in every home.

—BR—

MISSISSIPPI NEEDS SUCH A STORE WE WOULD PATRONIZE IT

Recently J. B. Ivey, founder and president of J. B. Ivey and Company, Charlotte, N. C., Ivey's, Inc., Asheville, N. C., and Ivey-Keith Company, Greenville, S. C., celebrated his eightieth birthday. His business associates prepared and distributed a booklet concerning his long, honorable, and successful life. From this booklet we learn:

"Though the present modern Ivey policies are known everywhere, it is not hard to discern that the original fundamentals have not changed. From his boyhood Mr. Ivey was a true son of pious parents and so continues. His religion is a very real influence in all that he does. His contributions to church programs and charity are by far more than is generally known. If there is a conflict in business and his religious ideals it is the former which makes concession. The Ivey stores carry no

advertising on Sunday. On the Sabbath Day all curtains are drawn in the show windows and no merchandise is on display. No member of the personnel may travel for business purposes on Sunday, and no work in connection with the store may be done on Sunday. These rules are inviolate and are observed completely."

If we knew of such a store in Mississippi, we would gladly make extra efforts to patronize it.

—BR—

WHO SHOULD BE PARDONED?

Some honest Christian people have not yet felt the joy that comes to the hearts of God's children when they see clearly the Bible teaching regarding their material possessions. A preacher's wife said recently, "I was a grown person before I learned about the teaching of the Bible regarding tithing. I didn't know anything about the tithe." She added that when she read for herself and understood it was pleasing to God, that was enough. She was from then on a believer in tithing, and a happy participant in it.

A preacher said that he was recently conducting services in a certain church in Mississippi, and preached on tithing at a morning service. After church that night a man and woman came to him and brought some money. They explained that they had not understood that God wished this to be done by His children, and that they desired to do everything they knew that God desired of them. During the afternoon they had studied the Scriptures used that morning. A pathetic question was asked the preacher by the woman, "Do you think God will excuse us, since we never did know before that this was what He wanted us to do?"

The question we wonder about is, will those who have preached to that woman in the past receive pardon for failing to teach her what the Bible has to say regarding the will of the Creator for His people?

—BR—

THERE MUST BE SOME MISTAKE

New York—(AP)—Mrs. Sophie Krisuinas, 31, was held without bail Monday on a charge of homicide following the death of six men in Brooklyn who drank what police believe was poison liquor.

The wife of a candy store proprietor and mother of a five-year-old boy was arraigned before Magistrate Charles Solomon in Brooklyn felony court Sunday.

Victor Filipkowski, 58, was found dead Sunday as the latest victim after five men died Saturday. A bottle of liquor found near his body was sent to the city toxicologists for analysis.

Police said Mrs. Krisuinas admitted selling 15 bottles of an alcoholic drink since last Tuesday and reported they had found a

15-gallon tank of denatured alcohol as well as 30 gallons in bottles in the Krisuinas home.

Above we quote an Associated Press article clipped from the Jackson Daily News. The article states that six men have died from drinking poison liquor. If we remember correctly it was during the days of national prohibition that great cries came up from the whiskey crowd saying that it was a shame for lives to be lost by drinking poison whiskey, etc. The suggestion was also made, which we then said was untrue, and which we still say is untrue, that repeal of the prohibition amendment would do away with poison liquor.

Will the whiskey crowd please explain why the repeal of the prohibition act did not do away with poison liquor as indicated above?

—BR—

\$6,000,000,000 WASTED

In 1943 more than \$6,000,000,000 was spent in the United States for beer, wine and liquor. Dr. E. M. Jellinek of Yale University in his book "Alcohol Explored" estimates that 40,000,000 people drink to some degree. Hence, if these 40,000,000 drinkers spent \$6,000,000,000 during 1943, the average cost was \$150 each. That for beer, wine and liquor! That \$6,000,000,000 was an average of \$46 for each man, woman and child in the country. This means that \$6,000,000,000 that could have been spent on useful products or invested in savings for the inevitable "rainy day" was spent for a poison that produced misery, murder, want, inefficiency, pauperism, insanity, crime, broken families, absenteeism, and destruction. This wasted \$6,000,000,000 would have paid for 120 large aircraft carriers, so far as we know that is more than all nations now have. This large sum of wasted money would have paid for 30,000 large bombers or 60,000 tanks. If an invasion army of 6,000,000 were ready to strike at Hitler's European fortress this wasted \$6,000,000,000 would provide each man with \$1,000 worth of material. If at the end of the war we demobilize ten million men this drink bill for one year would provide a bonus of \$600 for each one and if the war lasts only two years longer, the nation's drink bill based on 1943 would provide each of 10,000,000 soldiers with a bonus of \$1,800. Money spent for food MAKES men—money spent for liquor BREAKS men.

If the men engaged in distributing and selling this \$6,000,000,000 worth of useless and destroying material were shifted to defense plants our present pressing manpower problem would be largely solved.

Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

NO PLACE FOR POISON

There are some who object to the use of the word "poison" as applied to distilled liquors. One wonders why. The facts of the recent prominently displayed news stories in the Pittsburgh newspapers should overrule their squeamishness. Two tiny children found a bottle of liquor in the refrigerator and sat down to a "tea party," with fatal results to the tot who drank some. The coroner issued a warning against leaving alcoholic drinks around a home where small children live. It was the second case of the kind within a few days.

Any druggist, physician, or chemist knows alcohol is a poison. A quantity which has a lethal effect on a child may have varying effects on an adult, but in any event it robs a grown person of some physical and mental controls and inevitably shows up his reactions, if indeed, the results are not far worse. In a word, alcohol's effect is often quite as disagreeable and as violent as that of other poisons. Why should it be brought into the home at all?—Greenwood Commonwealth, Greenwood, Miss.

SOLDIER DECLARES THAT CHRISTIANS MUST WIN WAR

Army Can Only Defeat Enemy

"I'm a professional soldier and, I fear, not much of a church man. I was in the other war. We beat Germany, but lost the war. We can and will beat Germany and Japan this time, but it will be only temporary. I want to say in all sincerity that we soldiers can defeat any enemy, but we cannot win a war. It is only good people like you who can win the war. I tell you that it is the duty and the privilege of missionaries and Christian workers all over the world TO WIN THIS WAR. This cannot be done with guns. It can be done only with the teachings and principles of Jesus Christ whom you represent.

"I and my colleagues can and will fight the enemy. We shall defeat them, but we are only making it possible for you to follow the command of Jesus to preach the Gospel in all the world. We want you to know that we understand and appreciate the vital bearing your work will have on the success or failure of what Uncle Sam and his soldiers are doing right now. We believe and know that you Christian people will measure up to the job. . . . From the depth of my heart I pray God to grant that our fighting will not again be in vain, but that the Christians of America will see to it that better men—redeemed men—are ready to make a new world—a world where we will be free from fear, want and any kind of oppression."

(From an address made by a Colonel in the United States Army to a group of missions in China, as reported by Dr. Robert E. Beddoe.)

THE LITTLE BAPTIST

(Continued from Page One)

confining her investigations by any means to the subject of baptism, she gave to this some attention. The more she read and the older she grew, the stronger were her convictions that the Bible was, indeed, "a Baptist book." She read and re-read, and pencil-marked every text having any allusion to the subject. At her request her mother agreed to help her to examine in detail every place where baptism was mentioned, and she had all arranged so as to turn to any given text at pleasure.

Frank Brown had been three years at college, but was now at home for a few weeks, when he would return one more year before graduating. He had grown to be a man, and was much improved in appearance. Mrs. Brown felt that no mother was ever blessed with a nobler son, or a more sprightly daughter. Except little Anna, who was then prattling around her knees, these were her only surviving children. Death had taken off several in their infancy, and it is not strange, therefore, that her affections were set, almost to idolatry, on the surviving ones.

Col. Brown being a man of business, and much of his time away from home, the chief responsibility of training the children devolved upon his wife. She was, however, aided much by his counsels; and her course with them was mainly in accordance with their mutual convictions and plans. Yet, from a greater intimacy with their mother, and her sympathies entering at all times more fully into theirs, the children looked almost exclusively to her for counsel. Therefore, the first impressions were made by the mother. She instilled into their minds principles of the strictest virtue and morality, and had labored to arm them with courage against everything of a dishonorable character. She admonished them to always have the courage to do right, and to resist every temptation to any act low or dishonorable. Thus she moulded the characters of her offspring while their minds were tender and easily impressed.

Frank had not been long at home, until Mellie told him how distressed she was on reading the Bible that he gave her the day before he started to college; and how she thought he had made a mistake and given her a Baptist Bible; and her mother had convinced her that it was just like any other Bible and how the school-girls had called her a little Baptist, because she told them that the Bible was a Baptist book; and many other things that had transpired during his absence. Then she told him that "mamma" was going to help her, and they were intending to examine every place in the New Testament where any account was given of persons being baptized, and she would find out for herself whether the New Testament people were Baptists or Presbyterians.

"But, Mell, suppose you should find that the New Testament people, as you call them, were Baptists," said Frank; "what then?"

"Why, then," replied Mellie, "I'll be a Baptist myself—that's what."

"Pshaw," said Frank, "you surprise me!"

"Now, don't you remember, Buddie," said Mellie, "that when you gave me my Bible, you told me to read it, and that it would tell me how I must do to be good; and that I must obey all that it said and be

a good girl. And now, Buddie, don't you want me to do whatever it tells me?"

"O, yes, Mell," said Frank, "but I rather think you are too young yet to set yourself up as a judge of Bible doctrines; notwithstanding, I must confess that you reason like a little philosopher. But as it is the Sabbath day we will not enter into any further discussion. When you and mother begin your investigation of baptism, I will join you, and maybe between us, we can arrive at a correct conclusion. I hope that we will at least get these Baptist notions out of your head."

"All right, Buddie, we'll begin on Monday morning," said Mellie, in a gleeful mood, seeming wholly indifferent as to what the result should be, so she only arrived at the truth.

The ringing of the bell at the Baptist church caused Frank to start from his seat. He remarked to his mother that he would go to church; that as Dr. Farnsworth was sick, and the Methodist minister was away, all the people would go to the Baptist church, and that as he wished to see all his friends after his long absence, "going to the Baptist church was the very idea."

Mellie came running to ask "mamma" to let her "go with Buddie to the Baptist meeting"; and Mrs. Brown said she would go along too. "For," said she, "Mr. Coleman preaches some very good sermons, and I like to hear him, if he is a Baptist."

Arriving at the church they found a large congregation. The house could not seat all the people and some stood up while others were forced to go away.

Although the Baptists had had an unfavorable beginning in the town, they had steadily increased until they now numbered more actual members than any other denomination in the place, and had received into their communion some of the best and most influential citizens of the community. When Mr. Coleman first settled among them, he was quite a young man, and for a time attracted but little attention from people outside his own church; but being a man of great energy and unblemished piety, he made great improvement, and had remarkable success. He was now, as a pulpit orator, second to no minister in the place, although the Presbyterian pastor had been favored with a thorough literary and theological course, and had also been honored with the title of Doctor of Divinity.

On this occasion, Mr. Coleman preached a very plain, practical sermon, earnest and scriptural. His theme was, "The Spirituality of the Christian Religion"; in comparison with which priest-craft and ritualism suffered severely. He removed all the supports from those who were trusting in ordinances and outward performances, and showed most clearly that true religion had to do with the heart—the affections, and not with outward show. That to be saved required an internal condition, produced not by external service, but by the renewing of the Holy Spirit.

The sermon ended, he announced that after a few moments for preparations he would attend to the ordinance of baptism. And while he had gone into the vestry to prepare for the service, two of his deacons rolled back the pulpit, exposing to view a beautiful fount of pure water. The

pastor made but few remarks, only saying that "in the earliest age of Christianity, streams and lakes were usually resorted to, but the essential object was to have a sufficiency of water in which to perform the action of baptism. But we may go back far into the past, even to the latter days of the apostles, and there we find that baptistries were especially prepared simply because it is more convenient to perform this service in the church, and the purpose is as well answered as if in the Jordan, in whose waters the Saviour was baptized. The object of baptism is obedience to Christ; the action is to declare, emblematically, a death to sin and a resurrection to a new life. Three things are necessary to scriptural baptism: First, a qualified officer of the church to administer it; secondly, a believing subject; thirdly, an immersion in water."

When the candidate came forward, it was none other than Laura Thompson, little Mellie's school-mate, who had been the first to call her the "Little Baptist." The minister took her hand in his, and "they both went down into the water," and he baptized her. As they came up out of the water, while a profound silence reigned throughout the congregation, little Mellie said, "Mamma that looks like the Bible way of doing it"; to which Mrs. Brown only replied by biting her lips and shaking her head, giving Mellie to understand that it was not a proper time nor place for remarks. Although Mellie was noted for precision of manners, there were times when it seemed impossible for her to prevent her tongue from speaking the thoughts of her mind.

(Continued Next Week)

B. S. U. NEWS—MISSISSIPPI COLLEGE

The students of Mississippi College presented a very impressive service in the Clinton Baptist Church on the evening of August 6. The program was under the direction of Benny Loyd, associate pastor. The theme of the program was "Thy Will Be Done." Miss Juanita Cranfill had made a poster in the Old English style which was placed over the baptistry. Miss Susan Spitchley read I Chron. 29-13-14.

"God's Need of Individuals" was the first message and was brought by Miss Flora Finch, a medical student. College students William Miller, Miss Marie Skinner, A/S Rice and Miss Willie Mae Kurz rendered effectively as a quartette the song, "Thy Will Be done."

Dewey Bennett, who plans to become a missionary, spoke on "God's Need for Witnesses." "Take Up Thy Cross" was sung as a solo by Miss Carolyn Dollarhide.

Joe Causey brought the closing message and urged each one who had felt a call to definite Christian service to answer.

As the congregation sang "Have Thine Own Way," associate Pastor Benny Loyd gave the appeal for dedication to Christian service. Several professed the desire to know God's will, while one, Miss Elaine Young, made a surrender of her life for definite Christian service.

Miss Helen Armstrong was organist for the entire service.

J. D. Bennett, Reporter.

Association Announcements

We hope someone will make the following announcements at each Association meeting:

First, five great Stewardship Conferences, September 18-22, 1944. Lucedale, Monday, 18th; Hazlehurst, Tuesday, 19th; Belzoni, Wednesday, 20th; Aberdeen, Thursday, 21st, and Holly Springs, Friday, 22nd.

Pastors and all church leaders are expected. These are one-day meetings. Go and come the same day. Families and church groups may bring lunch. Every person will provide for his own meals. Cafe service available. Write the pastor at the conference you expect to attend so they will have some idea as to attendance. Dr. Earle V. Pierce, Minneapolis, Minnesota, is featured out-of-state speaker, with fine State speakers also.

Second, Mississippi Baptist Convention, Jackson, First Baptist Church, November 14-16, 1944. Plan to attend.

Third, Pastors' and Laymen's Conference, November 13-14, 1944 at Jackson, First church. Come!

Fourth, great joint "debt-free" celebration and centennial crusade pre-view, Tuesday, December 12, 1944, Jackson, First Baptist Church. Expenses of two cars at 2c per mile will be paid from each Association. Plan through your Association officers. For the first time in over 25 years Mississippi Baptists will be debt-free. For the first time a centennial observance will be held by Southern Baptists. Dr. Oscar Johnson, St. Louis, and others will speak. It will be an experience of a lifetime! Don't miss it!

Fifth, the Mississippi Baptist Evangelistic Conference, Clinton, March 5-8, 1945. This has been our biggest and best meeting. We called it off this year in line with war conservation. We hope the war will end by that time next year.

Great meetings characterize the March of God's people in Old Testament and in New Testament days!

Mississippi Baptists Are On The March!

MISSISSIPPI BAPTIST CONVENTION BOARD

D. A. McCall, Executive Secretary
Box 530, Jackson 105, Mississippi

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Lavon Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. Webb Brame, Yazoo City, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.
Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

Institute

Those of you who have attended one of the institutes held in January each year, know how practical and helpful those few hours have been. Another institute, a three-day meeting, has just been held for our Negro women. You will remember that \$10,000 was given during our Golden Jubilee year, designated to help train leadership among our Negro women and young people. For the past four summers the Southern Woman's Missionary Union, with the help of the states has fostered an Institute in a number of the states. Mississippi was one of the first three states to have such a meeting.

The meeting this year was held at Jackson College for a three-day period. It proved to be a most helpful and stimulating meeting. The college authorities were most cooperative and helpful. The sessions were held in the lovely new Social Science building. The program had been planned by a joint committee of white and negro leaders. The theme for the program was "Render an Account of Your Stewardship." Two mission study classes were taught, "Stewardship in the Life of Women" and "The Way of Missionary Education." Our two guest speakers were Mrs. Mobola Ayorinde, of Nigeria, Africa, a product of mission work, and Mrs. H. P. McCormick, who has served as a missionary to Nigeria for 19 years. Mrs. McCormick is a graduate nurse and gives a great deal of her time to medical work. One of the most heartening and challenging messages of the Institute was brought by the president of Jackson College on "The Progress of Negro Education in Mississippi," Prof. J. L. Reddix.

There were 107 visitors and delegates present from 70 different churches in the state. Eighteen of these had been sent by white missionary societies in our state.

This meeting should prove most helpful to our Negro leaders. It was a big step toward a Christian understanding and working together in "Rendering an Account of Our Stewardship."

Hewer of Destiny Pen Life Pittard

The massive door swung outward and a pair of mahogany-skinned figures emerged before the tirade of the librarian's fury. Quietly and with studied dignity the father made his way down the steps from the great library, his hand on the shoulder of his young son, whose exit was neither so poised nor so subdued. Surging with bitterness at the discrimination which thrust out a Negro school boy from a public institution where he only hoped to borrow Steven's story-books that his father could not afford to buy, little Karl struggled to restrain his angry words.

"You must not be angry, son," spoke the patient father. "You cannot help it if they refuse to let you read the books our taxes as well as theirs helped to buy. But every time you do have a chance to read, you must make the most of it, for the

day will come when it will be what you have learned from books that will teach you how to keep such things from happening in the future." The father, deeply wounded for his son whose spirit was tempestuous with rebellion, quietly sought with him the insight and restraint of a Higher Power. A block or so away from the heavy door which had closed them out of such a coveted privilege, the two sat down on a curb stone and went unhesitatingly through the gates of prayer, which open not for race but for royalty of soul.

"May God forgive me for the prayer I prayed that day," is the reflection of the college president, Dr. Karl E. Downs.

He remembers the counsel of his mother on his first day of school. The day had been a trial instead of the triumph he had thought it would be, for he had made the devastating discovery that his best friend, the little white boy with whom he had always played and planned to start to school, could not go to the same school with him! "My son," said the wise, understanding mother, "it is not your fault that they will not let you go to their good schools, but if you do not make the most of the ones you do attend, it will be your own fault. You must never miss an opportunity to learn everything that comes within your reach to learn."

"To learn—to learn—to learn," became a sort of refrain in his life, as the eager youth, son of a Methodist clergyman, grasped for every twig of knowledge he could find. The road to education was not an easy road for young Karl Downs. His father was not a young man when he started his college course, and already he had a family of growing children to support. But being devoutly persuaded that God never calls a man to enter His ministry without likewise calling him to prepare, he manfully faced the financial struggle of college training.

With the meagre salary of a small pastorate and the large number of mouths to be fed and bodies to be clothed, there was no surplus left in the Downs family treasury when the time came for Karl to go away to college.

"What will you do?" his father asked. "How can you go?"

"That will not more than pay your traveling expenses," said Mr. Downs, "to say nothing of what you will need when you get to school."

"Oh, I'm going to walk," said Karl, "and some way I'll get more when I get there."

So he started away.

As he was tramping the miles to Austin, Texas, where he planned to enroll in Samuel Houston College, he was accosted by the driver of a fine automobile. "Do you know who I am?" queried the man, whose imposing manner bore the mark of real distinction.

"Yes, sir!" was the prompt reply, for the colored boy had often seen not only the man himself but his picture in public display, and easily identified him.

"Would you like a lift?"

"Yes, sir!" gratefully responded Karl, as he climbed into the comfortable car. Together they sped across the miles which took them to the capital city, for it happened that both were bound for the same destination.

Conversation unfolded with the miles and a great confidence in the possibilities of this plucky Negro traveling companion took root in the heart of the white man. He learned of the ambition that drove Karl from his home to the city, the courage that spurred him to undertake the seemingly impossible, and something of the philosophy that surged in the soul of the youth, making him—regardless of the status, advantage, or handicap—a hewer of destiny, for he realized that if a Negro would be recognized he must be not merely good, but far and away the best in what he did; he must make his own destiny; nothing would be handed him "on a tray."

At the campus, the car swung through the entrance and up to the office building. Together they walked—the white man and the black—to the administration office, and as Karl Downs applied for admission as a student, Governor Pat M. Neff of Texas placed his hand upon the shoulder of the boy and said, "Take this boy into your school, I want him to finish college. If at any time in the future there should be anything he needs, you are to call upon me for it. He is not to be forced to turn back for lack of anything I can supply."

So began the colorful college career of Karl Downs. The months ahead of him took on a rugged contour. Passionately athirst for knowledge, doggedly determined to make good, continually beset with the problem of support, a multitude of possibilities presented themselves at once. Because the only really remunerative occupation perennially open to Negroes is in the field of entertainment, young Karl Downs soon had a jazz band under his direction, and the money for his education was coming in.

For a long time his success as a band director seemed to guarantee all that he needed, but in his senior year, it occurred to him that his business was one that was accomplishing no good at all. Anyone with a little knack at music might do everything that he did, but where was the achievement in the end? He took stock; and seriously considering the channels which his life would cut through the uncertain vistas of the future, he knew that the purpose of all the drive to learn, to absorb, to accomplish that his parents had carved into his character was greater than this. The hand of the Master was on him to preach the good news of his kingdom, to invest his rich heritage in the eternal destinies of men.

The following year found this hewer of destiny in Gammon Theological Seminary, one of the largest colored schools of theology in the world. From here Karl Downs was

graduated with a master's degree in theology.

Then he enrolled in Boston University, where he completed his M.A. degree. Still unsatisfied, he became a candidate for a Ph.D. degree from the University of Southern California.

The matter was settled as to what his profession should be—but the question of where was still without answer. The souls of his people called to him for liberation from the bondage of prejudice, spiritual depression, and social need; the heart of the peoples of Africa also called to him. Again and again his application for appointment to mission work in Africa was pressed on the mission board, but as often his application was deferred. The principle excuse seemed always that he was unmarried and a missionary needs a help-mate.

Naturally the matter of marriage was not a new idea to Mr. Downs. But marriage does not adapt itself well to the type of life he was leading at that particular time, for, having accepted the inevitability of indefinite deferment, he had become educational director for the Foreign Mission Board, a position which kept him constantly on the road. In order to make marriage possible, Mr. Downs accepted a small Methodist pastorate in Pasadena, to which he very soon brought the talented bride, who had been waiting for him, the former Miss Marion Jackson, of Chicago.

Quietly the days and weeks went by, and still no move from the Board. But prayer and an earnest search for divine direction did not go unanswered. For unsolicited and unexpected came the letter one day that promised to alter the course of the Downs family. It was from Dr. E. Stanley Jones, eminent Methodist missionary to India. Dr. Jones had become acquainted with the fine caliber of Mr. Downs, his unmeasured capacities for service and his willing devotion to the cause of Christ. The letter was an invitation to join Dr. Jones and become his assistant in India!

Of course, such a letter called for serious consideration and much prayer for guidance. It was a new idea—was it India, indeed, to which the Lord was calling, and not Africa?

At length the answer came and the invitation was humbly accepted. Plans were made, clothes were packed, tickets were bought, passports were arranged and in hand, and there remained only the final physical check before the young couple would embark with Dr. Jones, who was returning from furlough. Then it was discovered that Mrs. Downs was expecting a child, and would not be able to make an ocean trip!

There followed a time of query as to what must be done. Should Mr. Downs go on and leave his young wife alone to come to him the following year? Or must they abandon the whole enterprise for the time.

(Continued—Next Week)

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."

Tocowa Church, Panola County, is 751 on the E. F. List

The Baptist Record office recently received a nice list of 18 names from Tocowa church, Panola county. A letter from Pastor Loyd Shelton accompanying this list states: "I am sending the members of this church the Record until October, at which time we expect to put it in our budget." It is such pastors like this that keeps The Baptist Record circulation growing.

Record readers in Panola county are listed as follows: BATESVILLE 60; Como 19; COURTLAND 13; CRENSHAW 26; Easley Memorial 2; ENON 40; GOOD HOPE 16; LIBERTY HILL 55; Longtown 8; McIvor 1; PEACH CREEK 53; PILGRIM'S REST 18; POPE 20; SARDIS 41; TOWOCA 20; Curtis 2, and CROWDER 33.

Carthage Adds Names of Service Men and Women to E. F. List

H. W. Shirley, pastor of Carthage Baptist Church, recently sent The Baptist Record office a list of 29 service men and women to be added to the Carthage EVERY FAMILY list. Some of this number are in the States and some are overseas.

This is a very wise thing for a church to do. The Baptist Record will make them better informed Baptists and will help to tie them to the church when they do come home.

Leake county now has Record readers listed as follows: CARTHAGE 105; CEDAR GROVE 37; Dossville 3; FRIENDSHIP (LENA) 66; Hurricane Creek 8; Bethel 1; McDONALD 19; Madden 1; MIDWAY 29; Mt. Carmel 11; New Hope 4; NEW PROSPECT 17; NEW PROVIDENCE 18; Standing Pine 4; THOMASTOWN 66; TUSCOLA 40; WALNUT GROVE 68; MARS HILL 33; Good Hope 2; County Line 3; Union Ridge 9; MT. PLEASANT 22; Freney 7; SALEM 39; SUNRISE 22, and CORINTH 48.

Ridgecrest

We had the privilege of attending the annual editorial conferences of the Sunday School Board at Ridgecrest, North Carolina. We expected a week of rest. We worked as hard as we ever did but feel well repaid. If we do not produce a better paper for Mississippi Baptists the fault will be ours.

We are a native of North Carolina, but concerning Ridgecrest we can only quote the words of another, "The half has never yet been told." Not cold, but delightfully cool, with a program to inspire and inform everybody, Ridgecrest will make better Baptists out of any of our constituency who are fortunate enough to go there.

The scenery is wonderful, the climate exhilarating, and the fellowship fine. As more and more Mississippians go to Ridgecrest the more will our work progress.

"Ridgecrest began as an idea, but now it is an institution. Ridgecrest cannot be explained; it must be felt. One must live in its atmosphere—see, hear and imbibe its life. At Ridgecrest high resolves are made and life purposes are formed and prayers ascend.

Such a place cannot be forgotten. The name of Ridgecrest is meaningful to the thousands who have touched hands and hearts here. But, again, Ridgecrest is more than a place on a map—it is an institution—a corporate body of men and women and youths who have caught new visions of God, and Christ, and service to mankind. At Ridgecrest eloquent tongues proclaim the unsearchable riches of the Gospel, radiant voices sing the hymns of Zion and hearts expand."—A. R. Gallimore.

We are a Ridgecrest fan.

Thirteen In and Sixteen to Come

Mrs. E. C. Cotten, treasurer of Linn church, recently sent 13 names to be added to their EVERY FAMILY list and stated she had 16 others to add as soon as proper addresses are secured. All other churches are invited to do likewise.

—BR—

SOUTHSIDE, JACKSON, DEDICATES BUILDING

Rev. and Mrs. Percy M. Cooper are justly proud of their new church, the Southside Baptist Church, which was dedicated Sunday, with the final service on Monday, August 7, the fifth birthday of the church.

Since Rev. and Mrs. Cooper came to Jackson five years ago from the seminary in New Orleans, great changes have been made. For the first few months, church services were held in the private home of Mrs. Mozell Carter, at 666 South Congress street, the site of the new church. Following, meetings were held in a tent, and finally in the court house. But in 1942 the new Southside Baptist Church was erected, and the congregation, which now numbers 534 members moved into their first real church.

The pastor's home is located at 652 South Congress.

The Southside Baptist Church is very proud of the fact that it was the first Baptist church in Jackson to begin a library, and to have a church-elected librarian. It is also the newest Baptist church in the city.

Mrs. J. T. Cotton, 83, a local artist who has been paralyzed in her hands for several years, was recently inspired to paint a scene of the River Jordan, which hangs above the baptistry. This lovely painting was donated to the church by Miss Tessie Lee Chandler, who is superintendent of nurses at the Jackson Infirmary.

Present church officers are Percy M. Cooper, pastor since the birth of the church; Mrs. Mae Vaughn, clerk; Miss Alemeda Lewis, treasurer; J. H. Bunyard, music director; R. D. Russell, superintendent of the Sunday school; I. F. Willson, Training Union director; Mrs. R. P. Ervin, president; W. M. S., and Mrs. Mae Vaughn, church librarian.

The first offering that was made in any of the regular church services for the building of the church was made by the Primary department; it consisted of 8c only. Tithes and offerings is the method of financing this \$7,000 new church.

Since it has existed, the church has ordained one young man to the ministry. He now has full time work in this state.

—BR—

The Goodwater church, Simpson county, has recently installed new pews. There will be a special service the second Sunday in October to dedicate them. Dr. D. A. McCall will bring the message.—Guy Little, pastor.

Holly Grove, Sunflower county: S. L. Couch of Anguilla led our recent revival meeting. There were five additions.—L. L. Nicholson, pastor.

"Life at Eighty—As I See It" is a helpful and readable book by Arthur Flake, founder of the Department of Sunday School Administration of the Sunday School Board and founder and editor of the Sunday School Builder. He is also author of ten books on Sunday school work. The author states that he desires to stir up and provoke old people to recast their thinking about old age, to encourage them to endeavor to prolong their days so long as God will permit, and to urge them to make their last days among the happiest and most useful of all. He compares life to a journey, a battle, a career, etc. The writer maintains that conversion is the greatest event in any life and the earlier it occurs in one's life the more powerful will it reflect upon all phases of one's mortal career, giving values to life that cannot possibly be secured elsewhere. This book is published by the Broadman Press and sells for \$1.25 and it is well worth it. Order from Baptist Book Store.

Joe T. Odle, pastor at Crystal Springs, recently returned from Bryansburg, Ky., where he assisted his father-in-law in a revival. There were 33 additions, 25 by baptism.

In the near future Strong River church, Simpson county, is hoping to put in new pews. A committee has been appointed and will report at the next service.—Guy Little, pastor.

Dallas, Tex.—(RNS)—Weekday religious education in the public schools was one of a number of suggestions advanced at a conference of clergymen here as to how Sunday school training might be expanded to combat the problem of juvenile delinquency and to spread its influence in character building.

Joe T. Odle, pastor at Crystal Springs, did the preaching at the meeting at Nola church, Lawrence county. E. E. Hedgepeth of Monticello is pastor. There were nine additions by baptism.

"The Lord Is My Shepherd" by Robert W. Serviss, illustrated by Edna Farmer, is a sixteen page booklet published by David C. Cook Publishing Company and sells for 25 cents. Each page is enriched with an all-over illustration in full colors, illuminating the experiences and progress of the soul. The artist has caught the spirit of the Psalm phrase and its accompanying meditation so that each page is a revealing and satisfying unit of Scripture, poetic interpretation, and artistic illumination. The booklet is color lithographed on soft hand-finished heavy art stock, stitched and bound with a silk cord tie, and comes in an envelope which makes it easy to mail as a gift to all who need comfort and courage in days of separation, trial and sorrow.

The following have been recent visitors to the Record office: Alfred Knapp, Mrs. J. I. Aiken, Mary Jean Aiken, Christine Kiger, J. L. Bazzell, Eleanor Ruth Knapp, Willia Deane Bazzell, Willie Ruth Wright, all from First church, Vicksburg; Annie Lou Ladner, Lumberton; Gwendolyn Thomas, Peavune; Jack Bridges, Lakewood Heights church, Atlanta, Ga.; Clarence H. Watson, Southern Baptist Theological Seminary, Louisville, Ky.; C. S. Moulder, Hattiesburg; C. J. Olander, Morgan City; A. L. Magee, D'Lo; C. S. Thomas, Jackson.

To all concerned: Almost every day we receive an article or a letter with the following notation, "Please copy and return," or "Return when you have used this." We courteously ask any who contemplate sending us articles or letters to please send us copies only and retain the original. We are having our labor troubles just as other people and we do not have the time to copy letters. Those who send them should do the copying.

Union church, Pike county, V. C. Walker, pastor, reports five additions during their revival. The visiting minister was Bro. Weathersby from Mt. Olive. The church has recently gone to half-time services; a B. T. U. was organized in the spring, and prayer meeting attendance averages about 50.

"August 17, 1944

"I am happy to say that the Hyman Appelman meeting, which closes this week-end, has been going in a great way. I have not received full reports but it will run into hundreds who have surrendered to the Lord.

"To my thinking, Brother McCall, he surely is a Spirit-filled man whom God is using. He has stirred my soul in so many ways. God give us more men on fire for the lost like he is.

"Rev. F. W. Varner, St. Louis, Mo."

Jack Perkins of Fort Smith has been elected as music and educational director for the First Baptist Church, Bartlesville. Dr. N. D. Timmerman is the pastor. Editor's note: Jack Perkins was formerly educational director at First church, Columbus, Miss. Mrs. Perkins also served the same church as church secretary.

A. F. Brasher of Sarepta did the preaching in the revival at Victory church, Calhoun county, in which there were 11 who came for baptism. Henry Joe Bennett is the pastor.

Mrs. Ruth Toney, clerk of Athens church, Simpson county, reports that their new pastor, W. J. Hemby, did the preaching in their revival. There were five converts and one by letter.

Warner Rutledge has been elected as state Sunday school superintendent in Tennessee to succeed Mr. Jesse Daniel, who has gone to the Sunday School Board.

Buffalo, N. Y.—(RNS)—It costs as much to maintain 12 missionaries in China now as it did 62 before the war. Dr. John Lentz, representing the General Synod, told the area convention of the New York Synod of the Evangelical Reformed Church.

Chicago—(RNS)—Overwhelming demands from soldiers and civilians for Bibles, coupled with the rationing of paper for publication of new editions, may bring about collection of used Bibles in order to meet pressing needs, it was predicted here by Dr. Robert T. Taylor, secretary of the Chicago Bible Society.

Newark, N. J.—(RNS)—A protest to the War Production Board against rationing of paper to the American Bible Society was voted by the New Jersey Baptist Convention at the concluding session of its 114th anniversary meeting here.

Macedonia, Union county: Enlistment Pastor James B. Ray did the preaching in our recent revival. There were 40 by baptism, 6 by letter and 25 new tithers. At the dedication service more than 300 pledged to live closer to their Lord.—Marvin Grubbs, pastor.

Ferriday church, Washington county (Deer Creek Association): George W. Pitts of Hickory Flat led our revival meeting. There were 12 additions, ten by baptism.—L. L. Nicholson, pastor.



SO, YOU'RE GOING TO COLLEGE—

We congratulate you. The years just ahead of you will perhaps be the fullest years of your life. True, there will be freshman themes and final exams. There will be homework (plenty of it). There will be an extra cup of coffee so that you can finish a term paper. There will be times when you had rather not face your professor. There will be mornings when you had rather not get up. These, my freshman friend, are all a part of college. They are not, however, all of college. Were it so, few would there be who at the end of four years could walk across the platform with a smiling face.

In college, however, you can find life at its best. You can find youth who are noble, high minded, aspiring, and loyal. You can find youth who are facing life earnestly even as you are. If you wish college life at its best, would you not go to the Christian college? The Christian college need not advertise: "Something new has been added." They need only say: "We offer something additional." In the Christian college you find the "extra" of college life. What is it? Why it's fun—good clean fun in the recreation center. It's a picnic and a "sing song" afterward. It's a party on the church lawn (yes, navy and all!). It's an after service with a cross burning in the distance as a quartette sings, "When I Survey the Wondrous Cross." It's classes under the direction of a capable Christian faculty member. It's a game of tennis and the loser wearing a smile. It's a vesper service and a girl speaking on "What Christ Means to Me." It's a Student Day at church when a number of students dedicate their lives to Christ. It's doing the best possible in your class work because Christ demands your best.

Perhaps you have already guessed that the above college is Mississippi College. These are only a few of the "extra" things that Mississippi College offers to the would-be freshman. If you want to get the most out of your college life, why not come to M. C.? The next term begins August 26.

—BR—

Rev. Joe Stovall, young ministerial student of Mississippi College is available for supply work in nearby churches. Rev. Bill Miller, another ministerial student, is also available. Rev. Ray Megginson, Bayou LaBatre, full-time church pastor, expects to enter Mississippi College this fall, and will be available for non-resident pastoral work in nearby churches.

"GIRLS WILL BE BOYS"

(Continued from Page One)

Liberty does not consist in being allowed to be our worst, but the right to become our best.

"We have complained against 'the double standard.' I am opposed to it. But the only progress we have made in attaining a single standard has been lowering of women's standards down toward that of the men.

"Self-respect is the finest virtue any person can cultivate. The world will never rate us any higher than we rate ourselves. We frequently hear girls complaining about restrictions of conventions. But I do not know of many conventions that interfere with a girl becoming more womanly. I do know of some that have been developed for the purpose of safeguarding her modesty, protecting her from insults, and making her fight for chastity easier.

"Chivalry and courtesy are the finest compliments good men ever pay to good women. The woman who attracts this sort of attention from a man is the one who is most a woman. The woman who esteems herself common will be accepted as such by the community. The girl who gives her high favors to every man is held in high favor by no man. She who reserves her best for one man will be respected by all.

"I overheard a young woman defending her drunkenness on the grounds that she was broad-minded on the subject. I do not deny any woman has 'the right' to drink; but she also has 'the right' to rewards of drinking. If she has doubt as to what these rewards are, let her go down to the municipal court tomorrow and see the crowds of drunks that come up. Look into the faces of those wrecks who have won 'the rights' by long, patient years of drinking!

"One does not need to be broad to be deep. The Washington Monument is narrow, but lofty.

"I have the feeling that the modern girl is being swindled—trading modesty for recklessness, chastity for sophistication, freedom for danger, womanliness for daring, and charm for cosmetics.

"It is pathetic when girls will be boys. They fail as girls, and make themselves ridiculous as boys!"

—Gospel Advocate.

—BR—

WANTED—At least 30 pews 14 feet long. Please contact Mrs. Tom Seal, treasurer and clerk of Carriere Baptist Church, Carriere, Miss., if you know of any.

BAPTIST PRINCIPLES IN THIS HOUR

(Continued from Page One)

sals now before the Christian world, Baptists are called upon to make vital sacrifices not required of any other major group of disciples. This is a fact overlooked by so many.

I shall now deal with those distinctive principles. There are some phases of most of these principles shared by others, but each principle when seen in the light of the full Baptist interpretation becomes a unique testimony.

The Individual

We believe that the individual is the priceless, basic unit of all values. No material value or accumulation of material values is to be compared to him. The Baptist concept of the individual would always place the welfare of one human personality above any shrine, relic, temple, church, cathedral, or work of art.

We believe in both the solitary and social nature of personality. Each individual is competent to deal directly and in sacred aloneness with God. There are certain points at which the individual can and must deal in a solidary manner with God. The individual may have many aids and helps in his spiritual life, but there comes a time when neither priest, nor preacher, nor prelate, nor church can act for or with him; but at such a focal point he must act for himself directly with God. But he is social as well as solitary. He is not complete without others. In that experience of redemption in which he must act in a solitary manner, he is alive to a relationship with others. That fellowship is based on affinity imported by his experience of redemption, and is cultivated by voluntary association.

We believe that certain inalienable rights are inherent in human personality. They are well stated in our Declaration of Independence and expressed in the Bill of Rights. These cannot be abrogated. They are not derived from any social order or human authority. They are the gift of God to each personality. No lesser authority has any right to contravene them, much less repeal them. Here we have the roots of all rights and liberties. Here is our safeguard for the sacredness of human personality and the rights of minorities.

Theory of Relationships

The assumption of basic equality must undergird all relationships. No one has ever thought that men were created free and equal save in the divine intention. We came into a world of many discriminations, slavery, and inequalities. We are born with a variety of talents and natural differences. But, the right to life, liberty, and the pursuit of happiness, with all its logical implications, is included in the concept of "free and equal." In other words, democracy in all areas of life is the birthright of every individual. We believe in the principle of voluntariness. The social order should be so organized as to provide for the largest element of voluntariness compatible with the general welfare and a stable government. In spiritual matters, no coercion or pressure equivalent to force should be applied to the conscience of any man. The appeal of logic, truth, loyalty, and love should be the only pressure. Any faith or program that cannot stand on its merits does not deserve to prosper. We believe that the lordship of Christ is the only rightful totalitarianism. It is here that man comes into the element of

his highest freedom. In yielding to the lordship of Christ, man finds himself in rapport with goodness, beauty, truth, and love on the highest level. There could be no loftier freedom. This lordship of Christ is the great cohesive factor of co-operation between free spirits. This is the fusing force of a spiritual democracy. The lordship of Christ as depicted in Holy Scriptures is the only basis of Christian union. A compromise between human opinions is unsound and untenable.

Conception of Salvation

The competency of the individual under God and the total depravity of man seem contradictory. There is a contradiction if we leave out the expression "under God." Total depravity as we use it does not mean to be as bad as possible or as bankrupt of morals as the devil. It means the total bankruptcy of the individual so far as his having merit which will either deserve or help to deserve salvation. Salvation is wholly of the Lord. Man has completely disqualified himself so far as meriting his salvation in any degree is concerned. We believe that the unregenerate are utterly devoid of merit or ability which will become operative in obtaining salvation. We believe that each individual must respond for himself. There can be no human proxy. We maintain that God will enable him to respond to Christ through the quickening power of the Holy Spirit. Christ is the only proxy for those who never come to responsibility before God. Even parents should not attempt to usurp his prerogative. The glory of saving us belongs wholly to Christ. It cannot be shared either by the individual, the minister, or any institution. The Saviourhood of Christ is unshared. It is not of ourselves. He is the only mediator. No rite or ceremony which requires others in the pivotal act of the saving response can be allowed.

The Church

We believe that outside of a generic, representative, and potential sense, the proper use of the word is its application to a local institution. Here, and here only, do we have a functioning church in the New Testament sense. The churches must be made up of born-again disciples who voluntarily associate themselves through one Lord, one faith, and one baptism. No general body can function in a church capacity. The churches cannot delegate their distinction functions to a general body. This makes impossible the development of a hierarchy, ecclesiasticism, and an overlordship. We do not believe that the church has, in any sense, saving power. It is not a means of imparting saving grace to the soul. It is a custodian of saving truth, but it has no magic power of imparting that truth to the individual soul. Any idea such as institutional salvation is utterly foreign to Baptists.

The Ordinances

The ordinances are in no sense a part of the reality which they symbolize. They share none of the saving power of the truth which they portray. They are never to be thought of as fused with the facts which they picture. Neither are they to be altered, thereby confusing the truth which they are meant to preserve in our concepts. The ordinances are neither social nor sacramental. They are spiritual and pedagogical. They are not a method of fellowship, but a message of discipleship. They are symbols of appropriation and

(Continued on Page Twelve)

+ INTO ALL THE WORLD +

CHARLES F. MADDY, Executive Secretary, Foreign Mission Board — E. C. ROUTH, Editor, THE COMMISSION

According to the Baptist Times of London, a British Baptist has been appointed honorary chaplain to the King—the first Baptist to receive this distinction.

The Baptist Times publishes a letter from a Baptist British soldier who was with the Eighth Army when it entered Rome. A day or so later, he called on the pastor of the Baptist church who made him very welcome. That pastor, Rev. Manfredi Ronchi, expressed his appreciation of the contribution made by British and American Baptists. The Baptist soldier wrote: "Our Baptist work is going on, notwithstanding the war; some churches have become self-supporting, but several others have been scattered and they will require a long and patient work of reconstruction. Italian Baptist churches were helped by the Foreign Mission Board of the Southern Baptist Convention of the U. S. A., but this help ceased four years ago. God only knows how churches and pastors have been able to carry on since then. Churches try to do their best, and several Christian friends lent money to enable our mission to carry on its work to the glory of God through the preaching of the gospel." This assistance to the Italian Baptist churches ceased because we were unable to get money through to our Italian Baptist brethren. Already the Foreign Mission Board is arranging to send relief funds to these struggling, suffering churches in Italy.

Miss Kate Ellen Gruver, who left America early this year, cabled early in August that she had arrived in Haifa, Palestine. It was necessary for her to go all the way around Africa to reach her field of labor where she rendered fruitful service before coming home on furlough.

Dr. and Mrs. Robert E. Beddoe, Kweilin, China, are on their way to America. In addition to the Beddoes and Miss Shumate, Miss Annie Sandlin, Miss Grace Stribling, Dr. and Mrs. B. J. Cauthen, Dr. Rev. Ray, Miss Katie Murray and Miss Addie Cox are on their way home. Dr. G. W. Strother has gone to Kuming to take up the duties as Chinese treasurer since Dr. Beddoe has started home.

A cable from Missionaries M. W. Rankin and B. L. Nichols reads as follows: "TSUNYI GROUP ORGANIZED BAPTIST EMERGENCY ACTIVITIES BEGAN EVANGELISTIC STUDENT WORK MEDICAL CLINIC LANGUAGE STUDY." The China Inland Mission, which had been occupying this field, has already approached our Board concerning the

possibilities of Southern Baptists occupying their field.

Here is a typical report from one of the fields in Brazil: "The state of Rio reports 1400 baptisms and a membership of 17,000, among 137 Baptist churches which support 407 preaching points of which 131 are self-supporting." In the promotion of this work which is distinct from the city of Rio only three missionaries, Dr. and Mrs. A. B. Christie, and Miss Blanche Simpson, co-operate with 63 pastors.

A group of new missionaries, Dr. and Mrs. Ray Ingram, Misses Rees Watkins, Frances Hammett, and Annie Rines, was scheduled to leave America the middle of August for Africa. Word came a few days ago that Mr. McCormick, Miss Lena Lair, Miss Kathleen Manley and Mrs. J. C. Pool and two little daughters had arrived in Africa.

Among the recent arrivals in the United States are the following with their fields indicated: Rev. and Mrs. A. J. Terry, Rev. and Mrs. J. A. Harrington, Rev. and Mrs. A. E. Hayes, all from Brazil; Rev. M. E. Brantley, Miss Margaret Marchman, Miss Mildred Smith and Miss Alma Graves from Africa; Rev. and Mrs. McGavock, Rev. and Mrs. W. H. Bryant, Rev. and Mrs. L. D. Wood from Chile, and Mrs. H. W. Schweinsberg from Colombia.

Dr. J. H. Rushbrooke, president of the Baptist World Alliance, has in the Baptist Times a beautiful tribute to Dr. George W. Truett. We quote, "What impressed me as we traveled in American mission fields—China and Japan, for example—was his astonishingly detailed knowledge of the missionaries, their families and their home churches as well as of their work in the field. George Truett believed whole-heartedly in the worldwide responsibility of Christians to make Christ known. Indeed, his interest in missions was rooted in his sense of the all-importance of Christ for the individual everywhere; and this sense was born of his own experience. One listened to him, noting his majestic personality, the flexibility and charm of his voice, the qualities of his style, the aptness of his illustrations, the exaltation of his thought, and occasionally enjoying such rolling periods as few speakers even in America could venture. He stood without a rival in his own order; yet after hearing him the impression gains was never primarily of George Truett, but of the Lord he proclaimed with matchless tenderness and power."

Word came a few days ago that a great-hearted layman in Oklahoma had given a piece of land to be used for Foreign Missions. That particular property was sold for \$32,000 and the money will be held in trust for the foreign Mission Board by the Executive Board of the Baptist General Convention of Oklahoma, the income to be used for sending out new missionaries to the ends of the earth.

Dr. M. E. Dodd, who has been lent to Southern Baptists by the First Baptist Church of Shreveport to lead the Centennial Evangelistic Campaign next year, with a goal of one million souls won to Christ, gave us some startling facts recently concerning the decline in evangelism among Southern Baptists, although they are reporting more baptisms than other denominations—more than twice as many as any other denomination. In 1921, we baptized one convert for every 18 members; in 1925, one for every 16; last year one for every 27. While the goal of one million for 1945 is higher than it has been, five million Southern Baptists can reach that goal if even half of them moved by a divine compassion for the lost, will become soul-winners.

A generation ago, Dr. John R. Mott said: "If we don't send ten thousand missionaries to the Orient within my lifetime, we will have to send a million bayonets."

When the preachers in the early church at Jerusalem were threatened, the church did not pray that Peter and John might have an easy time or be spared persecution and suffering, but prayed, "Grant unto thy servants, that with all boldness they may speak thy word."

One of the most significant contributions to missionary progress is the program of Dr. Frank Laubach and others to increase the percentage of the world's inhabitants who can read and write. It is estimated that a billion people in the world are illiterate. In India only 12 persons of every 100 can read and write; in Africa, only 7 of every 100. China has taught forty-five million illiterates to read. We have multitudes here in America, above the age of ten who are unable to read or write. When they learn to read they can read the Bible and become more fully acquainted with God.

Pastor T. B. Lackey of the Nogales Avenue Baptist Church, Tulsa, Oklahoma, has led his church to place in the church budget THE COMMISSION, Southern Baptist Home Missions, and the Baptist state paper.

All three of these publications have been going to the Nogales Avenue church the past year. He writes that his people have become more interested in missions and give more of their time and money to missions. He urges churches throughout the South to include these missionary periodicals in their budgets for the coming year. He gives some facts concerning the growth of the Nogales Avenue church which he attributes largely to the inspiration received from reading these publications. Three years ago the receipts were \$8,000.00; this year the receipts will exceed \$50,000.00. The number of tithers has increased from 55 to more than 500. The experience of this pastor, and many other pastors, justifies the statement that the increased receipts from a church which reads mission literature far exceeds the cost to the church of those periodicals. Try it a year.

CHANGES AMONG THE CHURCHES By Rev. Leon V. Young, Clinton, Miss.

Called and Accepted

Allen McCurry, Daniels Chapel, Delta Association, Ark.
J. T. Harmon, Bakersfield, Calif.
H. B. Mobley, Slaughtert, La.
W. E. B. Lockridge, treasurer, Louisiana Baptist Foundation.
Willis J. Ray, editor, Baptist Beacon, Ark.
C. E. Nelson, chaplain, U. S. Army.
Lee Swope, chaplain, U. S. Army.
Louis C. Smartt, Shiloh, Coosa Association, Ga.
S. G. Pope, Enon, La.
Merle F. Pedige, Riverside, Nashville, Tenn.
Geo. S. Jarmon, Barlow, Ky.
S. P. Devault, Crozet and Ivy, Va.
Rev. Glen Fancastle, Zion, Va.
J. T. Howard, Meadow Acres, Houston, Okla.
John H. Stout, First, Erick, Okla.
J. S. Franks, First, Bowlegs, Okla.
James M. Bryant, Weaverton, Okla.
Pitman L. Allen, church missionary, First, Poteau, Okla.
Garland M. Singletary, Pinetops, Procter and Webb Chapels, N. C.
Henry F. Walden, Jr., Stony Creek and New Hope, N. C.
Ira S. Harrell, Eagle and Fountain, N. C.
L. M. Woolweaver, Oaksdale, Jackson Grove, N. C.
J. A. Richardson, Old River, Tex.
Robert C. Fling, Tabernacle, Ennis, Tex.
Hugh R. Bunipas, Capitol Hill, Oklahoma City, Tex.
Vernon P. Bodein, church in Iowa.
A. M. Coltharp, Ocean View, Va.

Resigned

B. L. Ayers, Immanuel, Rogers, Ark.
J. H. Cole, Tray, Tex.
J. K. Ridgeway, Arkansas Pass, Tex.
Reid Lunsford, Patton Avenue, Asheville, N. C.
G. G. Lanter, Temple, Reidsville, Fla.
F. B. Fitzgerald, Temple, Louisville, Ky.

RASH, ITCHING, TETTER EXTERNALLY CAUSED

Use Grays Ointment. Contains swiftly soothing mentholized pine tar, antiseptic oils, etc. Excellent for soothing externally caused itching, rash, tetter, chafes, irritations, etc. Famous since 1820. 35c package.



Baptist Training Union

BOX 530 — JACKSON, 105, MISS.

AUBER J. WILDS, State Secretary
MISS RUTH LOFTIN, Young People
MISS LOUISE HILL, Rural Emphasis
MISS NELLA DEAN MITCHELL, Office

BEGINNING SEPTEMBER 1st

We are looking ahead to our centennial year in 1945 in our Training Union work. Several things we have set our hearts on accomplishing, not just to say "We did it," but because these things should have been done a long time ago. First of all, we will be cooperating fully in the southwide evangelistic effort. Many of our Training Union leaders will hold meetings, and with them thousands of others will be doing personal work in the interest of the salvation of the lost. A few other things we hope to accomplish are—We expect to have requests for awards from every association in the state (we are expecting that this year also). We are planning for three "state" meetings for associational officers in March. We will have three, making it convenient for all officers to attend one. These will be as follows: Columbia, March 26; Canton, March 27; Oxford, March 28. We are expecting every association in the state to be represented in one of these meetings. They will be in preparation for a Southwide Simultaneous Associational meeting the night of Tuesday, April 24th. We are confidently expecting every association in Mississippi to cooperate in this program. In order to get ready for the coming year's work we are planning to have a SPECIAL meeting in most of our associations this fall and winter. We are asking all leaders in the association to attend this special meeting. This will include pastors, Sunday school superintendents, Brotherhood president, W. M. U. presidents and leaders, Training Union directors and leaders, educational directors, associational missionaries, other associational officers. In these meetings we will present our program for 1945. These special meetings begin SEPTEMBER 1st. We expect to have every one of our associations organized and working at the job of promoting the King program before our great celebration in Atlanta next May.

Leake County Reports Five New Training Unions

It was our privilege of cooperating with Associational Director Bell in Leake Association this summer in sending a worker who spent five profitable weeks in the association. During this time five churches that did not have a Training Union were served and all five studied the Training Union Manual under the able leadership of Miss Helen Eubanks of Sallis, and all five organized Training Unions with a full corps of officers and leaders. The churches are—Sunrise, Midway, Rocky Point, New Zion and Corinth. Another church, Goodhope, was served and they added to their Training Union two new unions, a Story Hour, and a Junior Union. Congratulations to Leake county and to their able leader, W. M. Bell.

THE SAME OLD NOTICE

Below we make some requests that have been made before and will continue to be made:

1. By looking on page four our readers will learn that obituaries and obituary resolutions are published free provided there are not more than 200 words. Over 200 words are one cent each.
2. Resolutions or articles in memory of those who have passed away months ago are one cent per word.
3. We cannot publish any kind of an article regardless of its merits unless the name of the writer is signed to the article. If the writer does not wish his name used and will so indicate it, we will be glad to omit it. But we must know the name of the writer. Almost every day we receive an unsigned article—sometimes a short one and sometimes a long one. And the reason they are not published is because they are not signed.

—BR—

O'uckolofa, Yalobusha county: Pastor G. L. Gullett recently led our church in a 10-day revival. There were 16 additions, 15 by baptism.—W. M. Blount, reporter.



THANK YOU, GOD!

Here, in a moment of quiet, taken from the work I have to do, I search for words to give You thanks.

Thanks... that here in the shadow of death... the strength is given to me to fight... to end the things I've seen.

The children... cringing and slinking away to hide. Like some beaten, broken thing... their eyes tense and afraid with the fear that tyranny has planted there.

The men... with nothing left of life but the thread of hope that freedom may come... some day... to bless their children, if not themselves.

The women... barefoot... worn... driven like cattle in the fields... desecrated... violated... but strong, because they have the vision of a coming light... that may shine for them.

I have known another world... far removed from this... where men are free. Where the eyes of children are shining pools of laughter... where the women live in decency... and where the blessings of Your hand have guided those who fought and dreamed and built.

We do not know when death may come... nor who among us will return. But there can be no turning back... no faltering in the task it is our will, and Yours, to do.

And for the land and people that are ours... for the courage that flows with freedom in our blood... for the strength to fight to end these things I've seen... thank You, God.

—By permission of the Saturday Evening Post.

Philadelphia Plans Enlargement Campaign

The week of October 15-20 marks the days for big doings in Philadelphia. Mrs. E. S. Cole, Training Union director, announces a Training Union Enlargement Campaign with Dr. Clay I. Hudson of Nashville, B. A. U. Southwide director, directing the campaign. An all outside faculty is being secured and we hope to have a splendid report of this week a little later.

Pachuta Enjoys Good Study Course

According to Mr. E. G. Palmer of Pachuta, their church has recently enjoyed a very helpful Training Union Study Course with Miss Margaret Enslin of Hattiesburg teaching. It was The Baptist Training Union Manual that was studied, with all the general officers and leaders of the individual unions taking it. Pachuta has set the example for every Training Union, that, to have the general officers and leaders study this important book. It is the first book in the Administration Course.

New Zion, Lawrence, Adds B. A. U.

Thanks to Miss Margaret Pritchard of Liberty the New Zion church in Lawrence county has a Baptist Adult Union. Miss Pritchard was in this good church for a week and while there teaching methods to more than fifty individuals, the adults decided they wanted an organization where they too might learn better how to serve, hence the newly organized B. A. U. Congratulations, New Zion. We were glad to cooperate with you by sending Miss Pritchard your way.

Adams-Franklin Conducting Study Courses

Miss Era Duncan, associational director for Adams-Franklin Association, is busy this summer teaching study courses. Already she has taught several and has others on the waiting list. A good study course is to a union like a good tonic is to the body. And no better time than right now for a good study course.

September is Fall Study Course Month

The first of September is the time to elect officers for the new term which begins first Sunday in October. As soon as these officers are elected a study course should be planned for them. They will study the Manuals and thus get fresh inspiration and knowledge of their work. Follow this with definite plans and watch the difference in the work of the union the next six months.

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Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

August

We are now nearing the close of August, the last of the summer months when all the Vacation Bible schools, and many revivals are held. Next week will be the last one for Vacation Bible schools this season. Even though it is the last week of August, many good schools can and should be held that week. So much good comes as a result of this type of work that we should use every week possible to help promote the Vacation school.

Also, August is the month when we should begin the work of selecting officers and teachers for the Sunday school for the new year which begins the first of October. The election of these will not be until September, but August is the best time to begin the work of selecting and enlisting them so that we will have ample time for it.

Have You?

Have you sent us a report of your Vacation Bible school? If not, will you not do so this very day? It is a rather easy thing for one to make out and mail to us the report of one school, and takes only a little time, but it takes lots of time and causes much delay when we have to write many people trying to get a great number of reports.

Therefore, if you have not sent us the report of your school, please do so at once so as to avoid delay in getting your school reported. We shall thank you so very much to help us out in this important matter.

Revival—Vacation Bible School

Rev. Martin J. Gilbert is a missionary in Deer Creek Association. This summer he has been giving his time to Vacation Bible school work and revivals in mission points.

Recently a meeting was held at Wildwood with no additions. The following week a Vacation Bible school was held at the same place. It was found best to have the Vacation Bible school in the evening. This was followed by a preaching service. He reports that the interest grew from the first day and that at the end of the Vacation school there were six additions by baptism and six by letter, and the people voted enthusiastically to have a two weeks' school next year to run three hours per day, the school to begin on July 22.

This is an evidence of the great spiritual values in a Vacation Bible school. Many of our churches have seen this for some time and promote them regularly each year, but others have not yet made it a part of their summer program. We hope the day is not too far distant when every church shall promote a Vacation Bible school each summer.

The New Builder

Beginning October 1, the four promotional magazines published by the Baptist Sunday School Board will all be in one magazine and it will be known as the Sunday School Builder.

Beginning at that time there will be no Young People's and Adult magazine, Intermediate Counselor, or Elementary Guide, as we have had for many years heretofore.

However, in the Builder there will be sections for each division of the Sunday school work so that all the

items that have been featured heretofore will still be so in the new Builder.

This means that when you order your Sunday school literature for the quarter beginning October 1 you should order as many copies of the Builder as you have been ordering of all four magazines combined so that each worker that has heretofore received either of these four promotional magazines will get a copy of the Builder, in which there will be space given each month for the various departments of Sunday school work.

The price of the Builder will be the same as formerly, \$1.00 per year. Be sure to take note of this in ordering your Sunday school literature for next quarter.

Fall Training

October is the regular month in the fall of the year for Sunday school training classes, but this matter is so vital, and needs ample time for thorough preparation for a good week of training, that we are beginning now to call the attention of our pastors and superintendents to this feature of the Sunday school program.

But few things, if any, that a superintendent can do to help his school will produce as large dividends as that of the regular training of his people.

The Sunday School Board is mailing the latter part of August to every superintendent in the South a large envelope of several leaflets, among them is one on the training class for October.

We hope that many of our superintendents will plan definitely along the line suggested in this leaflet for a great week of training this fall. It takes lots of planning well in advance in order to get the best results from a week's training program. Even though you do not plan to have this course until October, now is the time to begin working on it.

New Training Leaflet

A new leaflet on the Sunday school training course books has recently been issued by the Sunday School Board, a copy of which may be had by writing us.

A few changes have been made in the course of study and it will be well for each school to have one of these leaflets that gives these changes. The changes are made more especially for the benefit of those people who continue the study of these books year by year and will naturally be interested in getting their awards on them. The age limit has also been dropped from 16 to 15, which means that any person 15 years of age or older can get credit on any Sunday school study course book.

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PRAISE THE LORD AND PASS THE RATTLERS

Jack Tarver

Well, I see in the paper that the members of the Holiness Faith Healers and Reptile Handlers' Association, Local 121, are at it again.

It's people like them who give religion a bad name.

After affectionately fondling eleven large rattlesnakes for some minutes, the Rev. Raymond Hayes, shepherd of the serpent-swaddling flock, put the head of one of the biggest rattlers in his mouth. There is a place for people like that. But it isn't in church.

I don't know. Maybe I'm just an atheist. But if holding close communion with diamond-backs is to become a necessary adjunct to salvation, dog if I don't know where I can go first.

Besides, if they're really in earnest about demonstrating their faith, why do they utilize snakes to do it? Why don't they go in for something really impressive, like kicking MP's in the shins or jay-walking at Five Points?

This is a free country. And far be it from me to throw off on another man's religion, an invitation to suicide though it may be. But confidentially it seems to me that the only difference between these people and the rattlers they handle is that the latter, in all probability, still have all their buttons.

Be that as it may, it's a good act. But despite the fact that it would undoubtedly serve to keep the choir awake, I don't think it'll ever be generally accepted by other denominations.

Too many people stay away from services even without an excuse.—Atlanta Constitution.

THE PRODIGAL FATHER

By Harold Dye

A certain man had two sons, and the younger of them said to his father: "Father give me that portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school and to dancing school, and to college and tried to believe that he was doing his full duty by the boys.

And not many days afterward the father gathered all his interests and aspirations and ambitions and took his journey into a far country, a land of stocks and bonds and securities and other things that do not interest boys, and he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of the country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart-hunger? I will arise and go to my son, and I will say unto him, 'Son, I have sinned against heaven and in thy sight. I am no more worthy to be called thy father. Make me as one of thy acquaintances.'" And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment; and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven and in thy

sight; I am no more worthy to be called thy father. Forgive me now, and let me be thy friend." But the son said, "Not so; I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got information, but I got the wrong kind; and now, alas! I am wrecked in soul and in body; there is no more heart left in me, and there is nothing you can do for me. It is too late, too late, too late!"

* * *

This has just been mailed back to us from a man to whom we lent it after he heard it given in a sermon at the First church, Albuquerque. It has been mailed back from every section of the state and since that is true, we have decided to print it so everyone could have it. We did not write it. Years ago Dr. John W. Raley, president of Oklahoma Baptist University left his notebook on the pulpit stand at Ruidoso and one rainy afternoon when we were stranded there, we stole this from it.—Baptist New Mexican.

—BR—

The revival meeting at Springer, Jasper county, will begin August 27. The preaching will be done by Bruce Hilbun of Jones county. The Stringer church has 18 members in the EVERY FAMILY Plan. L. L. Massey of Hickory of Hickory is pastor.

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BAPTIST PRINCIPLES IN THIS HOUR

(Continued from Page Eight)

channels of proclamation. They are road signs or directions, and not the highway itself. They are meant for those who behold them as well as for those who participate in them. Their perversion has led to some of the great miscarriages of history. Any change in them from their New Testament simplicity tends to defeat their original purpose and produce a whole brood of misconceptions.

The question is often raised as to why Baptists are so strict about the ordinances when they hold so tenaciously to their symbolic significance. If they do not save, why be so rigid about them? Because every change or perversion of them has been due to a misconception of their nature. Sacramentalism and sacerdotalism are Siamese twins in the development of ecclesiasticism, institutional salvation, and the hierarchy with its infallible councils and prelates. Changes in the ordinances have divided Christianity. They did not grow out of logical and natural differences in New Testament interpretations. They grew out of opinions and pronouncements of those who assumed the authority to modify and refashion New Testament doctrines. Those practicing the various forms today have inherited them from that original source. Shall we maintain a witness for their New Testament simplicity and significance, hoping that Christians will some day choose the New Testament pattern as the road to union? Or, shall we surrender our witness and join the medley of compromises proposed, hoping to outsmart history and human nature?

Liberty

Baptists have a dislike for the word "tolerance." We prefer the word "liberty." Toleration bespeaks an unfounded assumption. We will not be satisfied as long as there is a state church or a church state. We believe that liberty of conscience not only involves the right of a man to hold certain views without molestation, interference, or the coercion of force, but that it also involves his right to share, promote, publish, and proclaim them to all who care to listen. Baptists are perfectly willing to risk their case before the bar of reason and conscience and hearts of those to whom they have had an opportunity to present the Word of God.

We want none of the advantages of state support or discriminatory favors. We believe that we have a right to tell our story to any willing listener anywhere in the world. We believe that the Roman Catholics, or atheists, or agnostics have the same right. The fact that Roman Catholics and others are pushing with vigor a campaign of proselyting among Baptists of the South, particularly among the Negroes and our mountain people, has not been protested by Baptist people to the government, is sufficient evidence of our sincerity. This work is as much an affront to national unity as our mission work in South America is a violation of the good neighbor policy. Baptists are willing for Roman Catholics to go anywhere the free response of men will give them an audience. That is all Baptists desire. Will our Catholic friends join us in this conception of religious liberty? Between the Roman Catholic and Baptist conceptions of liberty there are many varieties. Some are very close to us and some very close to the Romanists. We cannot falter or

SERVING CHICKEN DINNERS IN CHURCH FROWNED ON AS WAY TO BUILD NEW WORLD

(Continued from Page One)

solid community folk getting a nominal income, raising a normal family, and teaching a Sunday school class.

Let's hope there are plenty who will do that sort of thing for we need them. But I'm talking to the young person who believes it is going to cost him something to reconstruct the world, who is willing to give up even his hope for security to get that world and the only thing I have to say to you is to go and built it! There are no short cuts!

The whole world is looking for the message of Christ today!

Labor conflict calls for the hands and heart of the reconstructionist who dares to believe that Christianity can show the way to a just and fruitful relationship between management and labor.

Race tensions call for the hands and hearts of the reconstructionists who really believe in the equality of man before God and will give all they have toward opening a way through that problem.

A decadent political structure supporting weakly yet an economic system based on individual profit and competition needs the hand and heart of the Christian reconstructionist dedicated to the way of sharing and cooperation and the brotherhood of man.

Human Beings on Animal Level

Christian young people going to a needy area can help improve public health, living conditions, education, recreation and religious activities.

I have worked with such a group in the mountain wilderness of Puerto Rico where the average income is \$120 a year, where a diet of rice and beans combines with the hookworm to break health, where three-room shacks, inadequate education and no community activities reduce human beings to animal existence.

No wonder that the second cause of death between the ages of 19 and 35 there is suicide!

Into such a community went thirty-two young people from the United States—without pay, taking their skills and putting them to work feeding little children, doctoring, nursing, working in laboratory, kitchen and laundry, showing boys and girls how to play, building a hospital out of an old building, setting up three rural clinics to reach 17,600 people otherwise without medical aid, teaching an illiterate to read in twenty minutes by the Laubach method.

Partly supporting themselves and partly financed by their churches, these young people have received also the cooperation of the government in an effort to improve health and housing.

War's End Marks Real Start!

When you face a Puerto Rico woman to whom you've given clothes for her eight children and know she has walked fifteen miles to bring you seven eggs, three eggplants and two green peppers, when you know her family of twelve lives in a two-room

compromise. We cannot afford any coalition that will weaken our testimony at this point. Our conception of liberty runs deeper and reaches further than that of any other major group. We are happy when others share it with us. We know that all liberty must stem from a sound conception of religious liberty, or it will not endure.

I CARRIED THE BIBLE IN MY HEART

(Continued from Page One)

so interminable; and the cramped and crowded conditions were becoming almost unbearable. At first, we numbered nineteen; but two of the men had died, and we who were left were suffering more and more from the pangs of hunger and thirst; from weariness; from aching bodies; from taunt nerves; from the pain of "immersion foot"; to say nothing of the agony of heart and mind.

And so the men had asked me to include them in our little time of morning and evening worship. We had no Bible, not even a portion of Scripture. But the Holy Spirit brought to our remembrance whole Psalms, precious promises, comforting and helpful verses. Not in vain had been the Scripture memorizing of far-away Sunday school days; nor the poring over the Sacred Word in times of peace and safety.

"Give me a message for them today, Lord," I prayed that morning—and every morning. And, of course, He answered. One day it was Psalm thirteen, beginning with its plaintive cry and closing with a note of assurance and praise. Another time it would be a simple story from the Gospels. Jesus walking on the sea, or instructing Nicodemus in the night season. The men listened with eager, rapt attention. One of them gladdened our hearts by seeking and finding the Saviour, assuring us that he had been "born again."

What a tower of strength God's Word was to us during those days; what veritable manna for our souls! With no Bible in our hand, how precious was "the Bible in our heart!" When longing for food for our famished bodies, our thoughts would be directed to the One who said, "My meat is to do the will of him that sent me, and to finish his work." And, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." When fear would strike through our heart like a dart, there was the promise: "And call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me." Time after time, when it seemed that we couldn't bear it any longer, His voice would speak the word: "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it." And God was true to His Word.

One day we asked Him to be pleased to send us rain. Our water

shack with a tiny bit of land, one chicken, and an income of \$3.50 a week, when you realize how often you give a pair of shoes because they don't fit, or a wornout dress to someone less fortunate, whereas this woman has brought you literally all she has—then you begin to be humbled by those you want to teach and you learn that the greatest act in the world is to give.

Christians must pour into the treasures of our church boards the plus giving enabling them to organize such reconstruction work.

Until we do that we don't really believe much in rebuilding our world. Churches must expect to continue the war emergency giving. The work of the church doesn't end with the cessation of hostilities—it really begins there.—Protestant Voice.

KNOW YOUR BIBLE

(Answers on Page Fifteen)

1. If you were asked to make a guess as to the number of words, letters, verses, and chapters in the Bible, what would be your guess?

In Jeremiah 25:26, there is a reference to the "king of Sheshach," and in the same book it is referred to as the city of Sheshach (51:41). How would you interpret this?

3. In circus cages you have no doubt seen a huge beast, and a large sign describing it as the "Behemoth." Where in the Bible will you find references to it?

4. Paul refers to "the fast" in Acts 27:9. If asked to explain what Paul meant, how would you reply to the question?

was almost gone. He graciously caused a torrential shower to fall that enabled us to fill up our barrels. We caught about thirty gallons that day. In truth and verity, "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary."

After nineteen days of drifting, possible rescue was in sight in the form of a convoy that crossed our pathway. But when one of the ships turned its guns on us (believing us to be an enemy submarine) and fired sixteen shells, which fell on all sides of our little raft and its terrified occupants, surely, in that hour, the Lord fulfilled His Word in Zechariah 2:5, "For I, saith the Lord, will be unto her a wall of fire around about"—the fire of His protection saving us from the fire of bursting shells.

The destroyer discovered its mistake, ceased firing, and rescued us. And so He brought us through!—The Bible Society Record, November, 1943.

SOUTHERN AUTHORITIES MAY PROSECUTE LEADERS OF SNAKE CULTS

(Continued from Page One)

remote settlement of St. Charles, Virginia, to hold memorial services for John Hensley, one of the sect preachers, who died after having been bitten by a snake at the La Follette, Tenn., meeting house, several weeks ago.

Hensley is the seventh member who has expired of snake bites since the sect first came to public notice during the depression. Dying in convulsions, he refused the help of physicians, saying that he would "rather die in the faith than trust doctors' medicine."

Public officials, who asked that their names not be given, said they had heretofore been reluctant to institute measures against leaders of the two rival, but closely-related, sects for fear of being accused of disturbing public worship.

The split in the ranks of the snake cultists came several years ago when members of the better-known Holiness Faith Healers sect broke away from the ranks of the parent Signs Following sect, claiming that its leaders used snakes from which the fangs had been extracted in defiance of the original tenets of the church.

Springhill church, Simpson county, has recently voted to finish paying her Now Club quota. The pastor is Guy Little.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for August 27

I Samuel 9, 10, 11. Printed Text:
I Samuel 9:15-21; 10:25-27;
11:12-15

Introduction: Let us get ready to study the lesson together. It is a lesson in God's Word, the greatest book in the world. Let us read the whole story as recorded in the three chapters assigned as text. When we have read it, let us propose to find us an answer to a list of questions made after this manner, not necessarily these, but somewhat like them: What evidence do you find in these chapters that Samuel is striving definitely to obey the will of God? In how many ways had Saul evidence that he was God's appointed king when the time came to lead his people in the battle of Jabesh-Gilead? List all the incidents in which Saul appears in a favorable light in these chapters. What was the spiritual condition of Israel as in these chapters revealed, and how is that condition revealed? How did the people judge of the worthiness of a candidate for the crown? Do all men have to be leaders? Is it best that all men are not leaders? Does God appoint some men to follow the lead of His chosen leaders? Is it better to obey God in the ranks than to follow one's own will in a place of leadership?

In these chapters we have an example of God's sovereignty in operation. It embraces the lives of nations as well as the lives of individuals, and because it embraces the lives of nations, it also embraces the lives of individuals, and, because it embraces the lives of individuals, it also embraces their individual acts. And this is so, whether the individual be the President in his executive office, or the humblest citizen in his capacity of common laborer in the ranks.

I. Why the People Demanded a King. 8:1-6.

"Samuel . . . made his sons to be judges over Israel." How often would a good father have his son follow in his footsteps, and imitate his virtues! A good father wants his son to be good. A father who has performed a good work for the Lord wants that good work carried on, and it would gladden his heart, in many cases, to have his own son carry the father's good work on. I can sympathize with the father-heart of the aged judge of Israel in this matter.

"His sons walked not in his ways." V. 3. Read all the verse, the sordid list of the shameful things the sons of good old Samuel did. How do you account for this outcome of the life of this good old man? We are not told that, Samuel like Eli, refused to discipline his sons. Have you known instances of children who dishonored their parents after their parents had done all that might have been done to guide those children in the right paths?

"The elders of Israel . . . came to Samuel . . . and they said unto him, 'Behold thou art old, and thy sons walk not in thy ways: now make us a king.'" Frankly, I sympathize with the elders in not wanting the unworthy sons of their aged judge to succeed to his authority. Of course, we are to be sure that their Lord would have raised them up a judge who

would have administered justice in the name of Jehovah, and unto His glory. Here is a people through their leaders thwarting God in His desire to lead His people, and they are doing it through a desire to be in fashion with the nations around about them.

II. Young Saul Loses a Quest in the Finding of a Greater. 9:1-14.

Read this thrilling account! A young man, handsome, manly and strong, is seeking a herd of straying asses and, becoming discouraged at his lack of success, is about to go home, when he heeds a suggestion that he go and ask the prophet, the judge, the seer, the preacher, to tell him where he can find that herd of pesky asses. The prophet, the preacher, was also the seer, the man who could see things the man of the natural eye could not see. So the tall young man seeks out the preacher and not knowing that he is addressing the man he was seeking, asks him the favor, "Tell me, I pray thee, where the seer's" (the preacher's) "house is." "Samuel answered Saul, and said, 'I am the seer' (the preacher); go up before me unto the high place, for ye shall eat with me today; and in the morning I will let thee go, and will tell thee all that is in thy heart."

Well, the preacher told the young man that the herd of asses which he had been seeking were found, but Samuel also told young Saul something far more important to him. The God of Israel has something for you to do that is of immensely more importance than the thing you are doing. Seeking a herd of straying asses is mighty little business for a big man; but you have seen strong and handsome young men engaged in earnest in an occupation of not so much worth as that. There are fine youngsters of high school and college age all over this country now engaged in pursuits of little worth or none. Even in this stressful time, there are young men in my own fine little town the bent of whose desire, judged by the things they are doing, is toward the things that are of none or negative worth. I have tried and have so far failed in a case or two, to get them to see the big, clean, kingly things that the dear God wants young men, needs young men to do, and yet these young men content themselves with doing, nay, seem to rejoice in doing things in comparison with which the search for a herd of straying asses would loom as a high and holy calling.

I pray Thee tell me through whatever mouth or medium otherwise Thou wilt, O God of the Great Endeavor, how to plant in careless hearts as aspiration for the being and the doing of the best.

The call of Samuel to Saul is the everlasting call of God to men, young men of every day, to leave the lesser quests for the greatest, to turn from the lower aims to the highest, to forsake the low road of the false and fleeting and fatal for the high road of faith.

III. The Revelation of the King. 10:17-27.

In this passage we see Saul exhibiting a very becoming modesty. This is after the Spirit of God had set him among the prophets in an ecstasy of spirit which must have convinced Saul of its superhuman character. He knew very well that the power which had wrought through him was above anything natural to him. But when Samuel would show to Israel the man of God's own

SUNDAY SCHOOL AND B. T. U. ATTENDANCE August 20

	SS	BTU
Mt. Zion (Tate county)	106	
Enon (Panola)	56	41
Rocky Creek (George)	115	47
Luce Mission	42	
Crowder (Quitman)	100	60
Tocowa	32	
Wallerville	69	51
Wallerville (Aug. 13)	108	66
Louisville	392	75
New Albany	432	149
Blue Springs	123	108
Parkway, Jackson	425	119
Antioch (Jones)	46	15
Hardy	92	21
West Side (Natchez)	100	48
Crystal Springs	378	92
Cross Roads (Webster)	55	32
Center (Union)	120	91
Union (Pike, Aug. 13)	54	50
Victory (Alcorn, Aug. 13)	78	
Tishomingo Chapel (Alcorn)		
(Aug. 13)	85	
First, Jackson	789	228
Griffith Memorial, Jackson	495	267
Calvary, Jackson	700	188

—BR—

Birmingham, Ala.—(RNS)—Pastors of Birmingham's 103 Baptist churches have endorsed plans for a simultaneous evangelistic crusade next March 18-25 as their part in the centennial observance of the Southern Baptist Convention in 1945, objective of which will be "the winning of 1,000,000 souls to Christ."

choosing, Saul retired and hid himself, in a becomingly modest desire not to appear forward in his willingness to assume authority over his brethren of the holy nation.

IV. The Victory That Guaranteed the

Public Proclamation. Chapter 11. Read this great story. There were those who scoffed at Saul, as there have been those in every succeeding age to scoff at any man whose head is up a bit higher. Brother, if no man or woman has ever scoffed at you or derided you, or slandered you, or sought otherwise to stay your progress, I would say at first blush that it is because you have never tried to know anything, to do anything, to be anything. You have been content to say to yourself, "I jist ain't nobody."

But there came the day of victory in the battle of Jabesh-Gilead. Now the mouth of ridicule is stopped by a fact too tough to be chewed up, too palpable to be laughed off. So old Samuel said to the people, "Come on, now, let's go to Gilgal and renew the kingdom."

There followed a day of rededication of the people in their allegiance to the new king, in their loyalty to God, and it was a day of rejoicing.

Don't you wish the story could stop right there? Is it not a sad fact that we too often have to tell the whole of a story after we have told the pleasant portion of it? Is it not a tragic thing in the lives of most of us that our days do not end when we have finished doing the fine things and before we have begun the doing of the coarse?

A good old deacon now long gone to heaven, said to me once, when the name of a man was mentioned, "I loved and admired that man so: now I wish I could never hear his name again. I have not seen him for years, but I have evidence of such character that I wish I may never see him again. My young sons loved and confided in him completely, and he let them down. He had no right to do that."

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
A Debtless Denomination Before 1945

HONESTY - LOYALTY - VICTORY

I
Mississippi Baptist indebtedness as of July 31, 1944, is as follows:
Deficit in account \$16,092.97
Bonds \$52,500.00

Total \$68,592.97
The \$25,000 bank note has been paid as previously indicated.

As soon as figures are available we shall give you the debt picture as of August 31, 1944.

—BR—

DR. LOWE NAMED DIRECTOR FOR RADIO COMMITTEE NEW "BAPTIST HOUR" SERIES

Dr. Sam F. Lowe, Atlanta, who for five years has served in a voluntary capacity as chairman of the Southern Baptist Radio Committee, was named director of the work of the committee recently, according to announcement by Edwin S. Preston, Conway, Arkansas, newly elected chairman of the committee.

Dr. Lowe has been pastor of the Inman Park Baptist Church in Atlanta for the past thirteen years. He has resigned to take up his new duties effective October 1.

The committee also made plans for the annual "Baptist Hour" over a Southern network and the enlargement of its ministry in providing transcribed religious messages. Every state in the Convention territory is represented on the committee. Officers elected by the committee for the ensuing years are: Edwin S. Preston, chairman; Dr. Ramsey Polard, Knoxville, vice-chairman; Dr. Claud Bowen, Jackson, Mississippi, secretary.

As director, Dr. Lowe will supervise this year's radio work in keeping with the responsibility entrusted to the committee each year during the five years of pioneering which has preceded the present program. Evangelistic programs and transcriptions and other types of needed religious broadcasting will be continued and enlarged now that the committee, for the first time, has a man giving full time to the work.

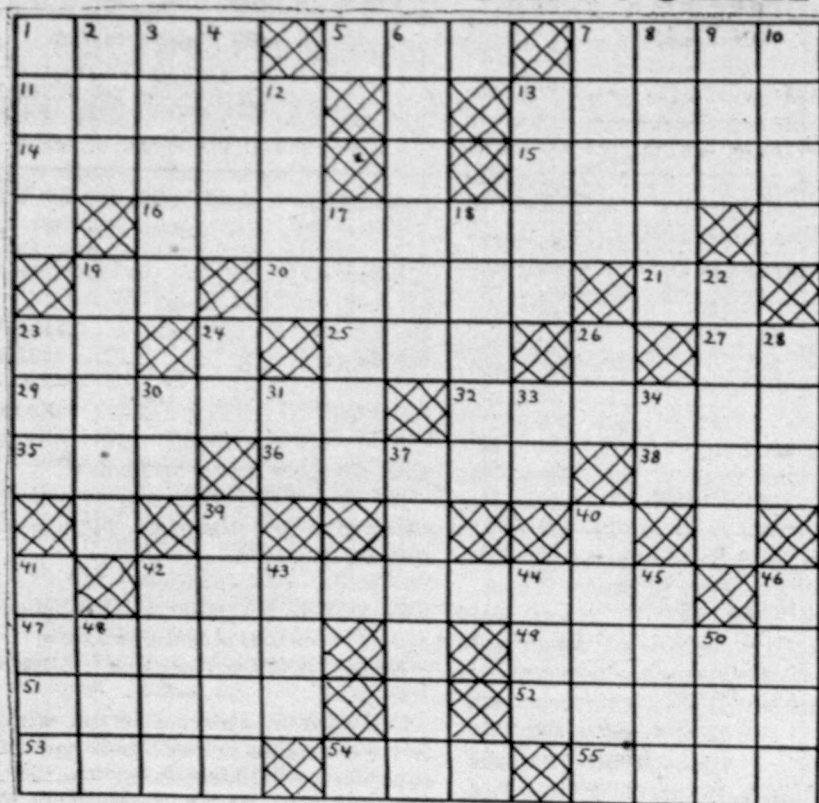
—BR—

Woodrow W. Clark of Neshoba is assisting Pastor H. D. Hawkins in a meeting at Mars Hill, Leake county, this week.

DENOMINATIONAL CALENDAR September

Evangelism.
W. M. U. Training School, Louisville, Ky., Opening. Officers and Teachers' Election in Sunday School—Promotion Day.
B. T. U. Promotion and Reorganization.
Now Club Special Emphasis.
Cooperative Program Emphasis.
Daily Bible Reading.
Mississippi Baptists Will Owe No More—November first, 1944.
B. T. U.—Promotion and Reorganization of Unions. Fall Study Course Month. State Workers Enlargement Campaign.
Associational Mass Meetings.
W. M. U. Convention, Oklahoma City, Sept. 20-21.

OUR CROSSWORD PUZZLE



"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John 21:25.

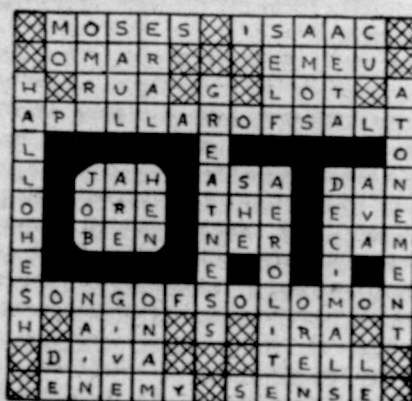
NEW TESTAMENT BOOKS
ACROSS

- 1 This epistle was doubtless written by a brother of our Lord.
- 5 "to whom hath the . . . of the Lord been revealed?" John 12:38.
- 7 The longest of the Gospels, written by "the beloved physician."
- 11 Upon a set day Herod sat on his throne to do this, Acts 12:21.
- 13 Samson's riddle was this.
- 14 King when Christ was born.
- 15 "The . . . head is a crown of glory" under a certain condition.
- 16 Making dear.
- 19 Ridge of drift.
- 20 Record of a single event.
- 21 Babylonian deity.
- 23 Preposition.
- 25 Christ rode on one.
- 27 Preposition.
- 29 Central figure of the Gospels.
- 32 "to be the . . . of the world," I John 4:14 (var.).
- 35 Number of virgins in a parable.
- 36 Number of churches in Asia to whom John wrote, Rev. 1:4.
- 38 Number of chapters in Philemon.
- 42 "And they took him, and brought him unto . . ." Acts 17:19.
- 47 A small star.
- 49 Captain of David's army, 2 Sam. 20:4.
- 51 Epistle that Paul wrote to a Greek in Crete.
- 52 Two epistles written by "an apostle of Jesus Christ."
- 53 These books are in the New one.
- 54 "... and it shall be given you."
- 55 "... and ye shall find."

DOWN

- 1 Four New Testament books bear the name of this apostle.
- 2 Barren soil (Scot.).
- 3 Defies.
- 4 English college.
- 6 This epistle was written in Corinth and sent by Phebe.
- 7 Bird.

ANSWERS TO LAST WEEK

BLUE MOUNTAIN COLLEGE WILL
OPEN SEPT. 12

Blue Mountain, Miss., August 17—The seventy-second annual session of Blue Mountain College will begin September 12, with registration of freshman students. President Lawrence T. Lowrey states that with the exception of the addition of two assistants in the Music Department, the faculty will be composed of the same personnel. The additions are:

Annibel Jenkins, B. A. and Music Diploma, Blue Mountain College; M. A. Baylor University, will be assistant in the Piano Department. Miss Jenkins comes from the faculty of Central College, Conway, Arkansas.

Dorothy Hines, B. A. and Voice Diploma, Blue Mountain College, will be assistant in the Voice Department. She has sung leading roles in the Memphis Open-Air Theater, and has sung over WMC and WREC. She has taught in the Indianola and the Canton high schools.

Other faculty members are: Ernest H. Cox, B.A., M.A., Ph.D., dean, professor of English; David E. Guyton, B.A., B.S., M.A., Social Science; Alonzo McWilliams Donnell, B.S., M.A., Chemistry, Biology; Franziska Heinrich, L.T.C.M., director of the Department of Music, Piano, Theory; George W. Beswick, B.A., M.A., Education; Lucy Hutchins, B.A., M.A., Ph.D., Latin and Greek; Wilfred C. Tyler, B.A., Tm.M., Ph.D., Bible; Linda Berry, B.A., B. Mus., M.A., Voice; Stella M. Elliott, B.S.S., Commercial Subjects; Elizabeth Purser, B.A., B.L.I., B.E., Speech Arts; Elnora Winfrey, B.S., M.A., Ph.D., Psychology; Elizabeth Hutchins, B.A., M.A., Spanish; Alza Rodgers, B.S., M.A., Home Economics; Nora Lee Ray, B.A., B.S., M.A., Ph.D., French; Kathryn Zirwes, M. A., English; Helen Shaw, B.A., Bachelor of Art Education, Fine Art; Hazel Burnham, B.M., Master of Music, Violin, Musical Theory; Corinne Rogers Guyton, B.A., Social Science; Belle Naul, Speech Arts Diploma, Speech Arts; Eileen Watt, B.S., M.S., Home Economics; Frances Bell Hollowell, B.A., Mathematics; Alyce Page Jones, B.S., Physical Education; Mrs. M. L. Haynie, Commercial Subjects; Jennie Lee Hunt, B.A., Registrar; Aliene Johnson, B.A., M.A., English; Lucy Lamb, B.A., Library Science; May Hall Buchanan, B.M., Organ; Lucy Carlton Wilds, B.A., Student Secretary; Modena H. Peterson, B.A., B.S., M.D., Natural Science, College Physician.

WILLIAM HOWARD THOMPSON

Funeral services for Rev. William Howard Thompson, 78, retired Baptist minister who had filled pulpits in several Mississippi towns, were held from the Forest Baptist Church Wednesday morning at ten o'clock with Dr. W. L. Holcomb, pastor, and Rev. Bryan Simmons officiating.

He retired from the ministry 12 years ago and had made his home at Forest, where he lived prior to entering the service of the church. He was born in Alabama but had lived most of his life in Mississippi. He is survived by his wife, Mrs. W. H. Thompson, Forest; two sons, William C. Thompson, of the U. S. Geological Survey, Washington, and Lieut. Roger C. Thompson, of Camp Davis, N. C.; one daughter, Mrs. John D. Allen, Forest, and several grandchildren, Miss Mary Crawford Allen, Forest; Miss Jean Allen, Forest; Pfc. William C. Thompson, Jr., overseas with the army; Miss Betty Thompson, Arlington, Va., and Roger C. Thompson, Jr., Star.

Pallbearers at the funeral were Knox Huff, V. R. Lackey, R. L. Goodwin, H. E. Bishop, Floyd Noblin and Jack Johnson.

46 The shortest of the Gospels.

48 "no . . . is of the truth."

50 "But we . . . Jesus," Heb. 2:3

BRITISH WAR SECRETARY RE-
PORTS ON GERMAN LOOTING
OF CHURCHES IN ITALY

London (By Wireless to RNS)—Systematic looting of church treasures by German occupation forces in Italy is revealed in a detailed report compiled by Sir James Grigg, British secretary of state for war.

On the basis of information obtained by the Allied Commission on Monuments and Fine Arts, the British official stresses that the ravaging of Italian churches and cathedrals was carried out deliberately by the German military authorities. He adds that sporadic lootings were almost entirely due to German soldiers among whom there had been a breakdown of discipline. Typical of the attitude of the retreating German forces was a sign chalked in Terracina, reading: "whoever comes after us won't find a thing."

With the exception of Castel Gondolfo, which is Papal property, the only instance in which the Germans posted out of bounds notices and threatened the death penalty for plunderers was in Velletri, where a protest was made by the bishop.

Previously, however, pictures and other contents of the treasury of Sante Maria del Trivio were stolen, and in the Velletri cathedral the Germans removed brocade coverings from chairs, slashed pictures, and sacked the adjoining seminary.

The report states that a statue from the altar of Monte Cassino Abbey was earmarked for consignment to Marshal Herman Goering personally. In Formia, where the choir and sacristy of San Grasmio was sacked, the Germans declared they were seeking treasure "which is usual in all the churches we have seen." At Gaeta, every available church treasure was stolen, including a silver crucifix presented by Pope Pius IX. In the cathedral and churches of the city, an officer of the Fine Arts Commission found sacristy floors strewn with vestments discarded by the Germans after carrying off the most valuable.

From the San Pietre and other churches in Fondi, the Germans took away furnishings, even stripping monstrosities of their silver ornamentation. The churches of Sante Maris Collegiate and San Domenico were completely rifled.

The war secretary's report lists the following other instances of sacrilege:

In Atri, the sanctuary of Madonna della Civita was sacked. The building was set on fire by soaking heaps of books with oil.

At Cori, the portal of the convent of St. Oliva, built on the site of the ancient Temple of Janus, was smashed and the nearby church of San Salvatore pillaged.

Castello Caetani at Sermonetta and Caetani Valla at Ninfa were despoiled of furnishings. In Priverno, the church at St. Giovanni was completely sacked.

No looting occurred in the cathedral at Fieschi since its treasures have already been removed to Rome. The Germans, however, raided the seminary and carried off valuables.

Eden: It was a joy to be with the Eden church during their revival. Although they do not have a pastor I found they had made preparations for the meeting. The attendance, fellowship and interest were fine. Six professions of faith. A fine church and community.—H. H. Ward.

TO CHECK
MALARIA
IN 7 DAYS
take **666**
Liquid for Malarial Symptoms.



The above picture illustrates how
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH

helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

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BACKACHE**
DUE TO FATIGUE AND EXPOSURE



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Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your drug-gist. Caution: Use only as directed. National Remedy Co., N. Y. C.

Hendon M. Harris of Clinton preached in the revival at Sardis church, near Hazlehurst. There were 21 additions, 19 of whom were for baptism. T. W. Green is pastor at Sardis.

Bruce: Dr. Chas D. Johnson, dean of Journalism in Baylor University and chairman of the Christian Education Commission, will conduct a three-day conference at Ridgecrest this week. He will also serve on the constitutional committee of S. B. C. On his return home he will visit his mother and brothers and sisters here and will also supply at the 11:00 o'clock hour.—W. M. Shelton, reporter.

Rocky Creek church, George county: F. G. Wilborn, pastor, reports a good revival in which Silas J. Rhodes, pastor at Angie, La., did the preaching and Joe Stoud led the music. Bro. Rhodes was ordained by the Rocky Creek church about 19 years ago and served his first pastorate there. There were six additions to the church. Six new deacons have been ordained recently.

From Neshoba Woodrow W. Clark writes of good meetings during the summer. In the meeting at Hopewell church, Newton county, there were 20 baptized at the close of the meeting. W. H. Ranier is the pastor.

There were nine additions in the revival at Strong Hope church, Copiah county, in which Hendon M. Harris of Clinton did the preaching. The pastor is T. W. Green.

In September Hendon M. Harris and Mrs. Harris expect to go to Phoenix, Ariz., to work among the Chinese air cadets. They will be gone for an indefinite period. We wish them God-speed.

The following is a correction in the list of V. B. S. faculty at West Laurel—Pastor, Gerald Riddell; principal, O. F. Watts; general secretary, Mary Lou Hulsey; Beginner superintendent, Mrs. Alvie Varner; Primary superintendent, Corrine Griffin; Junior "A" superintendent, Mrs. O. F. Watts; Junior "B" superintendent, Mrs. Bill Boutwell, and Intermediate superintendent, Mrs. Gerald Riddell.

In the V. B. S. at Rocky Creek church, George county, the enrollment reached 79. In the school at Luce Mission the enrollment was 48 and the attendance averaged 32. F. G. Wilborn, pastor.

A two-page feature pictorial article about the Norton (Va.) Good Will Center, appearing in the September Commission, states that Miss Cora May Marriott is the director of the Center and was appointed by the Woman's Missionary Union of Virginia. Miss Marriott was graduated from Blue Mountain College in 1939. Arlena Smith, SCN.

If we put off repentance another day, we have one more day to repent of, and a day less to repent in.—F. B. Mason.

A man can no more take a supply of grace for the future than he can eat enough today to last him the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day, as we need it.—D. L. Moody.

"The business of the ministry is to comfort the afflicted and afflict the comfortable."—Frederick W. Burnham.

If there were less quarreling among the ninety and nine, the shepherd would have more time to find the one lost sheep.—Selected.

A campaign was launched recently to raise \$1,000,000 to build a Baptist Hospital in Knoxville, Tennessee. At the end of the week, a total of \$907,980 was reported subscribed with more than \$750,000 of the amount coming from Knox county.—Ex.

"Teaching Them to Observe" by Harold D. Gregory is intended primarily for new converts. Pastors will find in this book the very thing new converts need. It sells for 35 cents and may be ordered from the Baptist Book Store. The author is associational missionary of the Nashville (Tennessee) Association and his experience with various types of churches makes him well fitted to write such a book.

"Bible Baptism" by Dr. John R. Rice is an effective answer to those who think baptism is out of date. The author asserts that baptism is not the plan of salvation, but the handmaiden of the gospel. Chapter headings are: Baptism with Water—Its Importance and Meaning; Baptism is Christian, Not Jewish; Baptism Does Not Save; No Babies Baptized in the Bible; The Form of Baptism; How the World Got Wrong on Baptism; What Must an Honest Christian Do About Baptism. The price is 20 cents and orders should be sent to Sword of the Lord Publishers, Wheaton, Ill.

If you want a small book that will stir your soul order "When the Spirit's Fire Swept Korea" from Zondervan Publishing House, Grand Rapids, Mich., or from the Baptist Book Store. The price is 25 cents. The author, Dr. Jonathan Goforth, is a pioneer missionary to China. The author is not a Baptist but writes Baptist language. He tells the story of the Korean revival as he lived through it, and as he says, "Because it has done so much for me."

Baldwyn: Dr. T. D. Brown of First church, Hattiesburg, recently led us in our excellent revival meeting. There were 37 additions and the whole church was revived. Many people did personal work.

Mrs. Ada Drew, Duffee, Miss., New-ton county, writes of a recent revival at Antioch. Woodrow W. Clark was the preacher. There were 20 additions.

I AM CONVINCED— that nothing in the whole Christian religion is so rarely attained as a praying heart.

Without this you are as weak as weakness itself. With it you are irresistible. This, by some, would be thought a strange remark, and to savor strongly of fanaticism. But I tell you the church will have to get a new lesson on the subject of prayer. . . . Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel. I cannot contemplate a more loathsome and abominable object than an earthly-minded minister. The blessed Lord deliver and preserve His dear church from the guidance and influence of men who know not how to pray.—Chas. Finney, in Herald of His Coming.

Toccopola: From Mrs. H. H. Vines we learn that women of Toccopola church recently organized a W. M. U. Officers are: Mrs. J. L. Courson, president; Mrs. Carpenter, vice-president; Mrs. M. N. Perkins, pianist; Mrs. H. H. Vines, secretary-treasurer, and Mrs. A. Barry, program leader.

IMPORTANT HAZLEHURST STEWARDSHIP CONFERENCE

Last week we began running the programs of our five great stewardship conferences which are of major importance in the work during the month of September. This week we give you the program of the Hazlehurst conference. It is as follows:

10:00 a. m.—Song Service—
A. S. Johnson.
10:15-11:00 a. m., "The Ground of Stewardship"—15 minutes each:
1. God in Creation—Solie Smith.
2. God in Redemption—Fred Bookter.
3. God in Providence—H. D. Jordan.
11:10-11:30 a. m., "God's Storehouse"—Frank Ingram.
11:30-11:35 a. m.—Song.
11:35-12:45—Dr. Earle V. Pierce, Minneapolis.
NOON
2:30-2:45 p. m.—Song Service.
2:45-3:45 p. m.—Bible Study—Wyatt R. Hunter.
3:45-3:50 p. m.—Prayer and Praise.
3:50-4:50 p. m.—"God Hath Led Us"—Leland Speed, Reese Rogers, James Allgood, W. L. Compere.
7:15 p. m.—Song and Praise.
7:30-8:00 p. m.—Ray M. Dykes.
8:00-8:25 p. m.—Song.
8:25-9:30 p. m.—Dr. Earle V. Pierce, Minneapolis.

Everyone in and near Hazlehurst should make an effort to attend these great hours of fellowship and worship together.

BR— E. H. WESTMORELAND WILL PREACH TO DR. TRUETT'S COWBOYS

For more than three decades, Dr. George W. Truett went each August to Paisano, Tex., out on the wide open cow country, to preach to the cowboys. This was a definite part of Truett's life of unselfish service, and his annual trips to live with and preach to these cowboys make the encampment internationally famous.

Now that Dr. Truett is dead, a successor had to be named. Picked is E. Hermond Westmoreland, native of Booneville, graduate of Ouachita College, former pastor at Monticello, and now pastor of the great South Main church, Houston. Whether Westmoreland will be a permanent successor is not known. Dr. Millard A. Jenkins, Abilene, filled the place last summer during Dr. Truett's illness.

He comes from the home of Ed Westmoreland, Booneville deacon. A brother, Errol W. Westmoreland, also has gained considerable recognition in the pastorate and now is state Sunday school and Training Union secretary of Oklahoma. Their sister, Alline, is the wife of Wallace R. Rogers, pastor at Pensacola, Fla., who recently was offered the state secretaryship in that state.—Arkansas Baptist.

Editor's Note: Mississippians will remember Dr. Westmoreland as the beloved former pastor at Leland. They will also recall excellent work of W. R. Rogers as pastor at Vicksburg.

Tommy Lane, educational director for the First Baptist Church, Holdenville, Okla., has been elected educational director for the First Baptist Church, Ponca City, Okla. The pastor is Dr. A. F. Crittenden, a former Mississippi pastor.

Answers To Know Your Bible

(Feature On Page Twelve)

1. (Words, letters, verses in Bible): There are 773,692 words; 3,536,489 letters, and 31,173 verses in the Bible. Also 66 books, 1189 chapters, and the word "Lord" occurs 1855 times. The word "reverend" appears once in Psalms one-hundred and eleven, verse 9.

2. (Name, or city of Sheshach): "Sheshach" in the Hebrew literally meant "Babel," or its equivalent, "Babylon." Upon various occasions, the Hebrews made use of secret codes, hence "Sheshach," this being one of their codes.

3. (Behemoth) a huge beast: The Behemoth is said to have been a word of Egyptian origin, and meant "water ox." It is also said to be the hippopotamus, known in "the land of Uz," in the time of Job.

4. (Paul's reference to the fast): It meant a day of unusual solemnity, and literally known as the "day of atonement." On this day no work could be done, and so it was also called "high Sabbath." A ritual was conducted by the high priest, whose duty was the entering of the holy of holies, on "high Sabbath" day.

"Changing Emphasis in American Preaching" by Dr. Ernest Trice Thompson, professor of Ecclesiastical History and Church Polity at Union Theological Seminary, Richmond, Va., is a short sketch of five famous preachers. The five chapter heads are: Horace Bushnell and the Beginning of American Liberalism; Henry Ward Beecher and the Popular Revolt Against Calvinism; Dwight L. Moody and the High Tide of Evangelism; Washington Gladden and the Development of the "New Theology," and Walter Rauschenbusch and the Challenge of the Social Gospel. Concerning the book Dr. Thompson says: "It is the human story that I have tried to tell—the personal experience back of the Gospel which is proclaimed. As we follow the lives of these five men we see a little more clearly how preaching reflects its own age." The Westminster Press, Witherspoon Building, Philadelphia, is the publisher and the price is \$2.00. Order from the publisher or from Baptist Book Store.

It is a mistake to "tell your wife a thing or two." Tell her one, and stick to it.

The revival of the Friendship No. 2 church, Tallahatchie county, was held July 23 to 28. The pastor, J. H. Pennebaker, was assisted by J. W. T. Siler, pastor of the Arcola church. There were thirteen additions. Prior to the revival meeting an attic fan was installed by the men of the church, and it added considerably to the comfort of the worshippers. A Vacation Bible school was conducted each morning for two hours prior to the regular preaching service. More than fifty were enrolled in the school.

Brazil church had the help of Rev. J. R. Eubank, pastor of Second Baptist Church, Greenville in their revival. Sixteen were received into the church. The need for a church building is more imperative than ever and donations of material during the week of the meeting have encouraged pastor and people to make plans for beginning work on the building at a very early date.—J. H. Pennebaker, pastor.



CAPT. HARBIN WITH MEN AT THE FRONT
Somewhere in France

Friends will be glad to know that Chaplain Glenn M. Harbin, formerly pastor at Richland and Pearson churches and a graduate of Mississippi and Clarke Colleges, was on June 1 promoted to the rank of Captain. Capt. Harbin is finding his work a thrilling challenge. We quote in part from his most recent letter: "I preached six times last Sunday to separate artillery batteries and gun implacements. There were 54 conversions, some now awaiting baptism, and over 100 rededications. This Sunday I held only two, for we are 'on the move' now. The enemy is retreating full speed. We can't seem to catch anything except a few rear guard defenders. We are taking most of them prisoner. . . . I have experienced the horribleness of war. . . . I know what it is to sleep and live in a foxhole and wonder if the next screaming bomb will, as the boys say, 'have my number on it.' But I am glad to know the peace and fortitude of the presence of the redeeming Christ. . . . I have seen men accept Christ here who never went inside a church back home. . . . I wish all who are in the service could see the awfulness of war at the front. Then all would join in the fight for a Christian peace, the only kind that will last. . . . Words fail when we try to describe the sufferings of these poor civilians who live in battle areas, in cities left in heaps of ruins. God grant this may not happen again. It will not happen if those who name the Name of Christ will live it and join in to evangelize the world. . . . I thought sometimes that moral and spiritual standards in America were low when I left, but I find things worse here."

This letter was written "in a jeep using his knees as a table," Capt. Harbin said.

—BR—

Resumption of whisky making has been greeted by a wave of protests. Church and temperance groups have voiced their indignation at "the government order permitting the resumption of whisky manufacture during August while the War Production Board continued to curb church construction was gathering momentum on a wide front this week. Few churchgoers failed to notice the government's inconsistency of turning loose vital materials for making whisky while denying to many churches already overcrowded by increased memberships the priorities necessary to build or expand facilities.

RADIO STATION APPOINTS RELIGIOUS COORDINATOR

Louisville, Ky.—(RNS)—Believed to be the first appointment of its kind, C. E. Burns, president of Milligan College in Tennessee, has been chosen religious co-ordinator for Radio Station WHAS here. He will be in charge of directing a new series of non-denominational daily features.

The new program, supplanting the station's present daily devotionals, will be a 15-minute feature, presented Mondays through Fridays, containing subject matter stressing the problems of post-war rehabilitation and reorganization.

W. Lee Coulson, manager of the radio station, which is owned and op-

erated by The Courier-Journal and The Louisville Times, made this announcement:

"So far as I know, this is the first time a radio station has employed on its staff a full-time religious co-ordinator.

"WHAS has ever been conscious of the vital public service the station can render in using its air waves for practical religious broadcasts. We have recognized, too, the need for continuity of personality and of thought in the daily devotional programs. The appointment of Mr. Burns ends a two-year search for someone to take over the daily religious broadcasts originating in the studios of WHAS."

"The Quest for Preaching Power" is a book on the mechanics of preaching by Dr. John Michalls Booth, pastor of the Church of All Souls (Unitarian) in Evanston, Illinois. Although he uses as examples several modernist and near modernist preachers, there are many good suggestions. The author states that "To progress along the fascinating road leading to increased preaching skill should be the minister's ceaseless endeavor." The book sells for \$2.00 and may be ordered from the publisher, The MacMillan Co., New York, or from your Baptist Book Store.

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